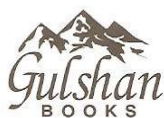


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مکتوبات
میر سید علی ہمدانی

مرتبہ
پروفیسور عبدالقیوم رفیقی

تعارف

حضرت میر سید علی ہمدانیؒ کیے از صوفیان بزرگ بوده است کہ بستگی بہ سلسلہ کبرویہ داشت۔ او بتوسط تعلیم و تربیت بسیاری از سالکان راحت تا شیر خود گرفت۔ اسلام بمساعی او در گوشہ و کنار کشمیر ترویج یافت۔ یاران سید علی در بسیاری از قریہ و دہکدہ ہائی کشمیر مدرسہ ہا و خانقاہ ہا دائر نمودند۔ و این مدرسہ ہا و خانقاہ ہا بعد از بزرگترین مراکز و تربیت گاہ دینی درآمد۔ دین و فرهنگ و تمدن مردم کشمیر بتوسط این مدرسہ ہا و خانقاہ ہا تحت تاثیر مسلمانان ایران قرار گرفت بہ ہمین مناسبت مردم کشمیر حضرت سید علی ہمدانی را بہ القاب ”حضرت امیر کبیر“، ”علی ثانی“، ”شاہ ہمدان“ و ”بانی مسلمانی (در کشمیر)“ یاد می کنند۔ علاوہ بر این کہ سید علی عالم دین بوده است او بعنوان یک نویسنده چیرہ دست شہرتی بسز ابدست آورده است۔ او صاحب تصنیفات بسیار است و تصنیفات زیر از خود باقی گذاشته است۔ ذخیرۃ الملوک، رسالہ ہمدانیہ، منہاج العارفین، رسالہ درویشیہ، و اوراد فتحیہ و غیر آن۔

سید علی ہمدانیؒ مانند عارفان پیشرو خود حاکمان، امیران، عالمان زمان و شاگردان را بہ مکتوبات خود درس اخلاق می دهد و آنہار را با نظریہ روحانی، تبلیغی و سیاسی خود آگاہ می سازد۔ در مکتوبات مشارالہ سید علی برائے پیادہ کردن قانون شریعت و عدل و

انصاف و احسان تاکید می کند- گفتار سید علی در مکتوبات، تا دیبانه و بی باکانه می باشد- او دلیرانه نظر خود را ابراز می نماید- سید علی سعی بلیغ نموده است که کورچشمان و گمراهیان را راه نجات نشان بدهد تا از پل صراط بدون هیچ تردید بگذرند-

سید علی چقدر مکتوبات را نوشته است و تعداد آنها دقیقاً چقدر بوده است، برای ما مجهول است- و اما در باره مکتوبات شش نسخه خطی که بنده از آنها استفاده نموده است شامل هشتاد و یک (۸۱) مکتوب است- بزرگ است

الف: موسوم به "رساله مکتوبات سید علی همدانی" نسخه مملوکه کتابخانه ریسرچ دیپارتمنت، استان جمون و کشمیر، سریناگر، بشماره ۱۹۶۶- درین نسخه هفتاد و یک (۷۱) مکتوبات منضبط اند-

ب: معروف به "رساله مکتوبات" نسخه در کتابخانه محکمہ ریسرچ دیپارتمنت، بشماره ۱۹۷۹- درین نسخه هفتاد و یک (۷۱) مکتوبات درج اند-

ج: مشهور به "مکتوبات حضرت امیر" در کتابخانه کلچرل اکادمی، سریناگر، کشمیر- بشماره ۳۱۳ درین نسخه نوردده (۱۹) مکتوبات شامل اند-

د: نسخه در کتابخانه برتش میوزیم، لندن- بشماره ۱۶۸۴۰- معروف به "رساله مکتوبات" درین نسخه هفت (۷) مکتوب درج شده اند-

و: موسوم به "مکتوبات امیریه" در کتابخانه برتش میوزیم، لندن، بشماره ۱۶۸۴۰-

درین نسخہ یک مکتوب ضبط است۔ واین مکتوب در نسخہ ”ج“ و ”و“ نیز شامل است۔ از روئے متن و عبارت مکتوب کہ در نسخہ ”ج“ و ”و“ درج است اختلاف ندارد لکن مکتوب در نسخہ ”و“ وجود دارد طویل است۔ واما بعضی از اقتباسات در نسخہ ”ج“ و ”و“ موجود نیست۔ البتہ گماں می رود کہ این حصہ مکتوب از روئے موضوع و متن جزء مکتوب مزبور است مطابقت بہ عبارات سید علی دارد۔

ی: معروف بہ مکتوبات امیر سید علی ہمدانی بن شہاب الدین نسخہ در کتاب خانہ اورینٹل انسٹیوت تاشکند بشمارہ ۷۵۴۔ دریں نسخہ ہشتادہم (۱۸) مکتوبات درج اند۔

متن ہشتادہم (۱۸) مکتوب در نسخہ ”ب“ و ”ج“ کہ نقل شدہ است بالنسخہ الف بیچ اختلاف نہ دارد۔ متن شش مکتوب کہ در نسخہ ”و“ شامل شدہ اند ہم مطابقت بہ نسخہ الف ”ب“ و ”ج“ دارد کہ در سنہ ۱۳۷۹ ہجری مرقوم است نسخہ الف بہ نظری رسید و نسخہ مزبور بہ خط بسیار خوش و خوانا استنساخ شدہ است کامل می باشد۔ و کاتب این نسخہ ظاہراً شخصی عالم و فاضل کامل دید باشد۔ و این نسخہ اشتباہات نیز بسیار کم وجود دارد۔ بہ ہمین مناسبت نسخہ ”الف“ را بر تمام نسخہ ترجیح دادہ شدہ و آنرا نسخہ کامل شمرده مکتوبات میر سید علی را ترتیب دادہ ایم۔

در آمادگی مسوده مکتوبات که عرضه می گردد بنده شش نسخه خطی مزبور را در نظر داشته است و نهایت احتیاط را بخرج داده است۔ آنجا که تفاوتها در متن بنظر آمد آنرا در پاورقی درج نموده است باین همه احتیاط که در آمادگی نسخه مکتوبات حاضر بخرج داده شده اگر سهو و خطا در متن رخ داده باشد آنها را به کمک خوانندگان و دانشمندان در چاپ آئینده تصحیح خواهد شد۔ انشاء اللہ۔

در آمادگی این مسوده مکتوبات از شخصیت های که کمک و استفاده علیم نمودیم از میاں آنها جناب آقای مرحوم محمد امین اندرابی، مدیر اسبق اقبال انستیتوت، پروفیسور محمد صدیق نیازمند رئیس بخش فارسی و دکتر نسیم احمد رئیس بخش اسلامیات دانشگاه کشمیر۔ بنده از آقای ضمیر احمد نیز تشکر می کنم که در حروف چینی این مسوده ماریاری نمودند۔

پروفیسور عبدالقیوم رفیقی
اپریل ۲۰۰۷ء / سڈنی

مکتوب اول

بسم الله الرحمن الرحيم

قَالَ اللَّهُ تَعَالَى أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ۖ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ۚ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۚ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۚ

در خبر است که جمعی از اکابر صحابه از حضرت رسالت ﷺ درخواست کردند که ہمیں ہمت نبوی ایشانرا در منازل درجات علا و مناظر فردوس اعلیٰ قرین^۱ خود گردانند خوارج عالم علیہ الصلوٰۃ والسلام کفر مود کہ اعیو نانی بکثرة السجود یعنی انوار فرہما یون ہمای ہمت احمدی و آثار ارشاد محمدی را خاصیتی است^۲ کہ مس کفر و معصیت مداد مہب

- (۱) قرآن - سورہ ۲۶ آیہ ۲۰۵
- (۲) ”ثم جاءهم يوعدون“ (ج)۔
الفاظ ”ما كانوا“ حذف شدہ اند۔ عبارت لسنۃ الف، بمطابق آیت قرآنی (۲۶: ۲۰۶) است۔
- (۳) قرآن - ۲۶: ۲۰۷
- (۴) ایضاً - ۱۱: ۳۹
- (۵) ایضاً - ۱۶: ۲۲
- (۶) ”اعلیٰ ترین“ (ج) مطابق معنی درست الفاظ این اند۔ ”ومناظر فردوس اعلیٰ قرین خود گردانند“۔ الفاظ نسخۃ (الف) درست اند۔
- (۷) ”خوارج عالم علیہ افضل الصلوٰۃ“ (ج)۔ ”خوارج علیہ السلام“ (د) بہ اعتبار معنی این ہر دو دوز و ہم درست اند۔
- (۸) ”ہمای ہمت احمدی را خاصیتی است“ (ب)۔ ”ہمائی ہمت احمدی و آثار کبیر ارشاد محمدی را خاصیتی است“ (د) در الفاظ نسخۃ ب و مابین الفاظ (د) این طور فرق است کہ الفاظ مؤخر الذکر بسیار تلخ اند و الفاظ دوز و نسخۃ الف مناسب تر اند۔

ایمان لمیگرداند اما تارابطہ جہد و کوشش مسترشد و شفقت و نصیحت مرشد^۳ از طرفین محکم
نگرود و حصول این کمال صورت گمنہ بند کہ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ
سُبُلَنَا ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۖ^۴ ای عزیز خود را بحالی کعبتلا کردی کہ
آسمانیان بر حال تو نوحہ کردند و زمینیان بر فعل تو افسوس داشتند^۵ و جمیع اہل بدعت و
ضلالت را شاد گردانیدی و ہمگی اہل اللہ و اربابِ قلوب را محزون و مخدول کردی و
حضرت صمدیت را با جمیع انبیاء و ملائکہ خصم خود ساختی و ہر چند از آنحضرت در مکرمت و
عطا افزودند تو در کفران نعمت افزودی تہدید تو قیام حضرت ربانی نشیدہ کہ فَلَمَّا نَسُوا
مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ۖ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَهُمْ بَغْتَةً ۖ فَاِذَا هُمْ مُبْلِسُونَ ۖ^۶ نمیدانم کہ دریای غضب الہی را بچہ جرأت^۷
استقبال میکنی و تلاطم امواج را بکدام قوت پیش میروی و موقع فزع اکبر را چہ حجت مہیا
کردہ^۸ ای عزیز در بنمدت در اکثر بقاع شریفہ خاطر بحال او مصروف می بود کہ

- (۱) "معصیت را از حسب ایمان" (و) الفاظ "و" باعتبار معنی اقرب اند۔ "کہ از گناہ گاری ایمان باطل مے شود۔"
- (۲) "رابطہ جہل و پوشش میسر شد" (و) الفاظ صحیح آن بلحاظ معنی مناسبت مے دارند این اند "تارابطہ جہد و کوشش مستر شد"۔ این ہا از الفاظ نسخۃ الف اند۔
- (۳) "نصیحت میسر شد" (و) در نسخۃ الف "نصیحت مرشد" نوشته است، و در ہر صورت ہمین درست است۔
- (۴) اینصورت (ب) الفاظ نسخۃ الف "حصول این کمال صورت نہ بند" قریب بہ صحیح معنی اند۔
- (۵) قرآن۔ ۲۹:۲۹
- (۶) ایضاً۔ ۱۱:۶۴
- (۷) "بحالی" (و) در نسخۃ الف "بحالی" مذکور است۔ این بر حالت عزیز دلالت می کنند بدین وجہ درست است۔
- (۸) "بر فعل تو داشتند" (ج) در نسخۃ الف "افسوس" حذف شدہ است۔ اگر چہ الفاظ نسخۃ الف واضح اند۔ "بر فعل تو افسوس داشتند"۔
- (۹) قرآن۔ ۶:۲۳۴
- (۱۰) "بچہ جرأت" (و) در نسخۃ الف "بچہ جرأت" نوشته شدہ است۔ این باعتبار معنی البدیع صحیح است۔
- (۱۱) "اکبر ز چہ حجت پیدا کردہ" (و) الفاظ نسخۃ الف "و موقع فزع اکبر را چہ حجت مہیا کردہ" معنی درست مے دہند۔

اگر از ان طرف کوششی بودی بیشک مقرون گشتی^۱ و لکن یرید العبد امراً و یرید
 الله^۲ امراً و الله غالب علی امره^۳ چه اشارت لیس (ک) لَعَلَّكَ
 هُذْهُم و لکن الله یهدی من یشاء^۴ - نقل مشیت بر ابواب اختیارات و تصرفات
 زده است و شهود سطوت توفیق و اغوا بحکم مشیت رب المولی بسبب القاء ملائکه و اعلا^۵
 ظهور نتائج عقل و هوا از آداب حضرت است لَعَلَّ الله یحدث بعد ذالک
 امراً^۶ - اعزیز طالبان این درگاه را بعد تصحیح انا بتبع بعضی معاصی مبتلا میگرددانند کما بدان
 واسطه از ورطه عجب که از جمله مهلکات است خلاص یابند و باز بکمند عنایت به بساط
 طاعت میکشند^۷ و آتش تشویر در خرمن خطاهای ایشان میزنند تا نفوس اماره که اعدای عدو
 ایشانست بمقامح تاسف و خجالت سر کوفته بود و سوابق کرم و عنایت و جواذب اعتذار و
 ندامت آنقوم را بحل رضا و قربت رساند امید بحضرت صمدیت که آن عزیز از انجمله
 بود۔

- (۱) "بیشک با جازت مقرون گشتی" (و) در نسخ "و لفظ" با جازت" بطور اضافه نوشته شده است۔ این غیر ضروری معلوم می شود۔
 (۲) "العبد یرید الله" (ج) در نسخ الف، آیت قرآنی مکمل منقول است، بطور صحیح الفاظ۔
 (۳) "غالب امره" (ب) عبارت نسخ الف، بر طابق آیت قرآنی (۲۱:۱۲) است۔
 (۴) "لیس علیک" (ج) در نسخ الف لیس لک منقول است۔ حالانکه قرآنی آیت سوره (۲۷:۲) در الفاظ آن "لیس علیک" اند۔
 در نسخ

الف این غلطی نمایاں است۔

- (۵) "و اعلا" (ج) در نسخ الف "ملائکه و اعلا" مذکور است۔ اقرب به صحیح معنی این الفاظ توانست شد۔ "ملائکه اعلا"۔
 (۶) "یحدث ذالک امراً" (ب) الفاظ نسخ الف مطابق آیات قرآنی (۱:۶۵) اند۔
 (۷) "بعد تصحیح از جمله مهلکات تست خلاصی یابند" (د)
 (۸) "میکشد" (ج) الفاظ نسخ الف "می کشند" بطحاظ معنی درست اند۔

نظم^۱

هر نفس سرمایه عمری و توزان پیخبر
 بر خود برکار خود چون منکری تو بیحساب^۲
 در شراب و شاهد دُنیا گرفتار آمدی
 باش تازیں جای فانی پای آری در رکاب
 آخر ای شهوت پرست پیخبر گر عاقلی
 یکدم لذت کجا ارزد بصد ساله حساب^۳
 توشه این ره بساز آخر که مردان جهان
 در چنین راهی فرو مانند چون در جلاب
 غره^۴ دنیا^۵ مباش و پشت بر عقبی مکن^۵
 تا چو روی اندر لحد آری نمائی در عذاب
 از هوای نفس شوم اندر حجاب افتاده^۶
 چون هوای نفس تو بنشت بر خیزد حجاب

(۱) "غزل" (ج) - "مشوی" (د)

(۲) "منکری بیحساب" (ب)

(۳) "بصد ساله عذاب" (د)

(۴) "عزت دنیا" (د) در نسخه الف غره دنیا نوشته است - ہمیں درست است -

(۵) "عقبی مکن" (ب) "در نسخه الف" "عقبی مکن" مذکور است - بلحاظ گرامر ہمیں الفاظ درست اند -

(۶) "از هوای نفس تو بنشت بر خیزد حجاب: از هوای نفس شوم اندر حجاب افتاده" (د)

لعل یز! دیده انصاف بین بکشای و دوست از دشمن شناس و عقل خود را محکوم غولان دین
 مساز و نفس ضعیف و جسم لطیف را که پرورده نعيم ابد است^۱ با تش غضب گرفتار مکن، و
 بقیت فرصت غنیمت شمر و بر مرکب عمر اعتماد مکن و با فسوس افسانه دنیا بگذر. بمردار فانی^۲
 فریفته مشو و تساویل اضلال و اغوای فاسقان فاجران مشو و نعمت حق را غم حرمان
 ابدی^۳ و خسران سرمدی مساز و از ساعت آمدنی بیندیش و فضیحت و رسوائی روز حساب
 یاد کن و کار روز ماندگی بساز^۴ و یقین دان که هر که از حال دیگران عبرت نگیرد و بر عبرت
 دیگران گردانند- والسلام علی من اتبع الهدی^۵

.....☆.....

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- (۱) "پرورده نعيم را ابد است" (ج) "پرورده ابد است" (د) در نسخ الف "پرورده نعيم ابد است" - همین درست است.
 (۲) "دنیاء فانی مگور مردار" (د) در نسخ الف "بگذر بمردار فانی" مذکور است. و این الفاظ به اقرب درست اند.
 (۳) "نعمت حق را حرمان" (ب) "نعمت خود را غم حرمان" (ج) "نعمت حق را غم حرمان" (د)
 (۴) "و کار روز بساز" (د) در نسخ الف "کار روز اندکی بساز" منقول است. بجاظ معنی این الفاظ صحیح اند.
 (۵) قرآن - ۴۷: ۲۰

مکتوب دوم

هو الهادی

خدمت آن عزیز بلواتح فحات تحیات و فواتح فواتح دعوات مخصوص است باجابت
مقرون باد محمد وآله

قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ تَا آخِرَ آيَةٍ
ای عزیز! برخواسطر وقاد مشرقان خزان الہی و ضمائر نقاد تیز بینان ارنا الاشیاء
کما ہی سکو پوشیده نیست کہ طبایع کونفوس انسانی و سبایاء عقول بشری در اول خلقت و
بدایت فطرت بواسطہ استعداد قابلیت فیضان انوار تجلیات جمالی و جلالی متمتفاوت
افتاده است و بدین سبب مطالب و مقاصد و اغراض خلایق مختلف گشته و بتاین در اداء و ا
ہو ا و افعال و اقوال ام ظاہر شدہ و صفات لہر دیہ و اخلاق خمیشہ چون ظلم و حسد و بغی و حقہ و
بخل در جبلت آدمی مرکوز افتادہ و سمت نسیم بہ نفوس اہل ہوا غالب گشتہ پس کمال حکمت
ذات متعالیہ عز شانہ آن اقتضا کرد کہ در میان خلایق بسبب اختلاف طرائق حاکی

(۱) "ان یا مر بالعدل" (ب) در نسخہ الف آیہ قرآنی بلحاظ معنی و در محل درست است۔ سورہ نحل (۱۶) آیت ۹۰۔
در ہمہ نسخہ (الف، ب، ج) سورہ شریف مکمل درج نیست۔ بظاہر سید علی ہمہ سورہ نوشتہ باش۔ اغلب است کہ کاتب از خود بعد
والاحسان" تا آخر نوشتہ باش۔

(۲) "بر خاطر" (ب و ج)

(۳) دعائے نبی ﷺ متن دعائے ماثور اس است۔ اللہم ارنا الاشیاء کما ہی و توذننا مسلمین و الحقنا بالصالحین۔

(۴) "کہ ضائع" (ب) در نسخہ الف "طبایع و نفوس انسانی" صحیح است۔

(۵) "جمالی و جمالی" (ج) در نسخہ الف "جمالی و جلالی" منقول است و این الفاظ صحیح اند۔

(۶) "صفاتیہ" (ج) در نسخہ الف "صفات" نوشتہ است و ہمیں صحیح است۔

عادل و مصلحی فاضل باشد که اعلام اعمال بنی آدم و حکام اشغال اہل عالم را بر نہج صواب بقوت^۱ فصل خطاب محفوظ و مسلوک^۲ دارد و در تنفیذ احکام و حدود و قواعد اسلام میان خاص و عام^۳ تسویہ نگاہ دارد و بزواجر سیاست و موانع حکمی دست تعدی اقویاء^۴ ظالم از ضعیفاء مظلوم کوتاہ گرداند تا نظام عالم حسی برقرار ماند و خلل ظلم و بدع بجای حدود و قوانین شرع راہ نیابد و طبیعت بہائم و انعام در میان عام ظاہر نگردد چون این مقدمات معلوم شد بدانکہ حضرت عزت جل و علا امر و زآن عزیز را باین امر اختیار کردہ است و بانفاذ احکام امور خلائیق نایب خود گردانیدہ و زمام اختیار جمعی از بندگان در دست استیلاء او نہادہ و وجود آن عزیز را واقف^۵ شمس صالح رعایا کردہ و میزان^۶ مستقیم عقل و شرع را بر السنہ^۷ علما و انبیاء کبد و فرستادہ و اورا بدین شرط قاید بندگان خود بر صراط^۸ مستقیم گردانیدہ اگر حقوق آن جملہ قیام نماید حاکم و محکوم از سطوت قہر آنحضرت نجات یابند و

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- (۱) ”برنج بقوت“ (ب) در نسخہ الف ”برنج صواب بقوت“ نوشته است و این درست اند۔
 (۲) ”مسلو“ (د) در نسخہ الف ”مسلوک“ نوشته است و این لفظ درست است۔
 (۳) ”خاص و عوام“ (ب) در نسخہ الف ”خاص و عام“ منقول است و این یلغ است۔
 (۴) ”دست تعدی اقرباء“ (ب) در نسخہ الف ”دست تعدی اقویاء“ منقول است و این الفاظ درست اند۔
 (۵) ”وقف“ (د) در نسخہ الف لفظ ”واقف“ نوشته شدہ است و این لفظ درست است۔
 (۶) ”و میزان مستقیل“ (ب) در نسخہ الف ”و میزان مستقیم“ نوشته شدہ اند، البتہ این الفاظ درست اند۔
 (۷) ”برالسنہ انبیاء علما“ (ج و د) در نسخہ الف ہم این الفاظ اند، اما در نسخہ الف بعد انبیاء لفظ ”و“ وارد شدہ است، و این اضافت بروی معنی درست است۔
 (۸) ”خود را بر صراط“ (د)

الادرجع یوم تبلی السر آثراً^۱ - هر یک حکایت حقوق خواهند کرد^۲ - الله الله از
 عزایل نفس و هوا و قرناء سوء ایمن نباشد و از فضیحت قطیعت یوم لا ینفع مال و
 لا بنون^۳ بپندیشد و از استظهار بر رعیت ضعیف کفران نعمت نکند و استصغار صغایر در
 حضرت قهاری جرات نماید و نعمت ایام مهلت و فراغت را تخم خسارت ابدی و
 شقاوت سرمدی شناسازد تا در محشر عظمی و قیامت کبری^۴ از زمره سالکان مسالک دین
 درجات عالیہ ارباب کلیقین محروم نماند ایزد تعالیٰ منیع ارادت آن عزیز را از ظلمات هوا
 و دسوس و ضلال اهل زلیج و احواد^۵ پناه عصمت خود مصون و محفوظ دارد بمنہ و کرمہ
 انه قریب مجیب - والسلام علی من اتبع الهدی -



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- (۱) قرآن - ۹: ۸۶
 (۲) "حکایت خواهند کرد" (د)
 (۳) "عزایل" (د) و در نسخہ کلف "عزایل" منقول است و بلحاظ معنی درست است -
 (۴) قرآن - ۸۸: ۲۶
 (۵) "شقاوت نسازد" (د) و در نسخہ کلف "شقاوت سرمدی نسازد" بیان شده است و این الفاظ البته یلیغ اند -
 (۶) "کبری" (د)
 (۷) "ارباب اهل یقین" (ب) - ارباب لفظ "اهل" استعمال کردن یا نوشتن ثقیل است - در نسخہ کلف
 "ارباب یقین" نوشته شده است و این الفاظ البته صحیح اند -
 (۸) "آن عزیز را از ظلمات احواد پناه عصمت خود" (ب)
 عبارت در کلف "ظلمات احواد و دسوس و ضلال اهل زلیج و احواد" بسیار یلیغ است -

مکتوب سیوم

این مکتوب را حضرت امیر کبیر میر سید علی همدانی قدس سره بمولانا جعفر بدخشی ارسال فرموده

بسم الله الرحمن الرحيم

تا فیاضِ جود بکسوت^۱ و جود در بر ساکنان^۲ خطه شهود می اندازد نتیجه لمعان انوار الهی و حقایق اسرار نامتناهی نصیب روزگار سالکان راه مودت و سوختگان بیابان محبت^۳ باد
بمحمد و اله

ای عزیز بدانکه مهندسان کارگاه تقدیر که چندین صنایع غریب و لطایف عجیب بر لوح صورت وجود^۴ نگاشتند و این هیكل عجیب و منظر بدیع^۵ تر از ظلمت آباد عدم بصحراء وجود آوردند مراد از ظهور آن وجود اقامت امری بود که قطان فضای سماوات از تابش

(۱) "مکتوب بمولانا جعفر بدخشی قدس سره" (ب) "این مکتوب را حضرت امیر قدس الله سره بمولانا جعفر ارسال فرمودند" (ج) "این مکتوب باب حضرت امیر قدس الله سره بمولانا جعفر ارسال فرمود" (د)
عبارت الف کاتب و مکتوب الیه را آشکاره واضح می کنند. این مکتوب را حضرت امیر کبیر میر سید علی همدانی قدس سره بمولانا جعفر بدخشی ارسال فرمود.

(۲) "جود و کسوت" (ب) در الف "فیاض جود و کسوت وجود" منقول است. و این عبارت البته واضح است.

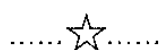
(۳) "ساکنان" (ی)

(۴) "بادیه محبت" (ج)

(۵) "بر لوح وجود" (د) در الف "بر لوح صورت وجود" نوشته شده است. و همراه لوح. این اضافت بکار آوردن بسیار مناسب است.

(۶) "لطایف عجیب و منظر بدیع" (ب)

انوار آن بگریختند و سکانِ او طایفِ خاک از بهیت آن درهم ریختند اگر آن عزیز بقیام
 ادای حقوق مشغول است هر که هست مقبول است و از خواطر این طایفه ممتنع و محفوظ و اگر
 سرمایه حیات که مرکبِ ورود زلال وصال و واسطه وصول آمال است در ظلماتِ
 بطالت گذشته^۱ و پرده غفلت بر رگنذر^۲ نسیم نفحات فرو گذاشته است این جای مصیبت
 است او تمنای قرب و بعد صحبت از تسویل نفس و نتیجه حماقت بود - والسلام علی
 من اتبع الهدی



(۱) "گزاشت" (ج) در الف "گذشته" مذکور شده است، و این صیغه بجاظ معنی صحیح است -
 (۲) "بر رگنذر" (ب) در نسخه الف "بر رگنذر" نوشته شده است و این صحیح است -

مکتوب چہارم

این مکتوب را حضرت امیر کبیر میر سید علی ہمدانی در پہلکی سلطان غیاث الدین ارسال فرمودہ^۱

بسم الله الرحمن الرحيم

قَالَ اللَّهُ تَعَالَى آفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ^۲

حضرت صمدیت عز شانہ ترغیب عاقلان^۳ و تنبیہ غافلان میفرماید کہ ای محمد می بنی این
ہوا پرستان غافل را کہ ماروزی چند ایشانرا مہلت دادہ ایم^۴ بجهت حقوق عبودیت و
ساختگی زاد قیامت و ایشان در ہمہ عمر در پی لذات فانی می پویند و از دناءت ہمت ہمہ
تمتعات نفسانی می جویند چوں باجل مستمی آن مدّت منقضی گردد آن لذات ایشانرا
دستگیر نشود و در وحشت گور آن تمتعات ایشانرا^۵ فریاد نرسد و در روز فزع اکبر آن
دولت فانی تخم حیرت و وبال گردد و سلاسل و اغلال مقوی جاہ و مال بزرگی شود۔

(۱) ”در پہلکی سلطان غیاث الدین ارسال فرمودہ“ (ب) ”این مکتوب را حضرت امیر قدس اللہ سرہ از پہلکی سلطان غیاث الدین

ارسال فرمود“ (ج) ”این مکتوب باب حضرت امیر قدس اللہ سرہ در پہلکی سلطان غیاث الدین ارسال فرمود“ (د)

(۲) ”ما اغنی عنهم حضرت صمدیت“ (ب) در الف آیت قرآنی (۲۶: ۲۰۵، ۲۰۶، ۲۰۷) مکمل نوشتہ شدہ اند

(۳) ”ترغیب بجهت عاقلان“ (د)

(۴) ”روزی چند مہلت“ (ب) در الف ”روزے چند ایشانرا مہلت دادہ ایم“۔ این الفاظ معنی درست مے دہند۔

(۵) ”ایشان“ (ب)

نظم ۱

خاک شد آنکسکہ درین خاک زیست^۱
خفته چه داند کہ درین خاک چیست
ہر ورق چہرہ آزادہ ایست
ہر قدمی فرق ملک زادہ ایست
صحبت گیتی کہ تمنا کند
باکے وفا کرد کہ باما کند

.....☆.....

(۱) ”بیست“ (ج)

(۲) ”درین زیست“ (ب)

مکتوب پنجم

این مکتوب امیر کبیر میر سید علی ہمدانی بطغان شاہ ارسال فرمودند^۱

بسم الله الرحمن الرحيم

قَالَ اللَّهُ تَعَالَى الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ (أَوْلِيَاءُ) ^۲ مِّنْ بَعْضٍ يَأْتُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ.

حضرت صدیق عز شانہ می فرماید کہ منافقان ہمہ دوستان و ہوا خواہان یک دیگر باشند و صفت ایشان آن باشد کہ پیوستہ فتنہ انگیزند و با اہل حق نیا میزند^۳ و بمکر و حیلہ بندگان ما را در کار ہای ناشایست اندازند و در حق اہل بیت نبوت میفرماید کہ اِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ كُمْ تَطْهِيرًا^۴۔ می فرماید کہ بدرستی کہ ما اہل بیت^۵ و فرزندان پیغمبر و برگزیدہ حضرت خود را میخوانیم کہ بواسطہ بلا ہا و ظلم ظالمان و کید فاجران از گناہان پاک گردانیم و ذہب وجود^۶ ایشان را در بوتہ^۷ کے

(۱) ”مکتوب پادشاہ طغان شاہ ارسال فرمودند“ (ب) ”این مکتوب حضرت امیر بطغان شاہ ارسال فرمودہ (ج) ”این مکتوب را حضرت در کبر طغان شاہ ارسال فرمودند“ (د) در الف کاتب و مکتوب الیہ ہر دورا بہ صراحت نشان دادہ اند۔ این مکتوب امیر کبیر میر سید علی ہمدانی بطغان شاہ ارسال فرمودند۔

(۲) در نسخہ ”الف و ب“ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ منقول است باوجودیکہ آیت قرآنی کہ در ج مکتوب است (سورہ برأت ۹: ۶۷) بَعْضُهُمْ مِّنْ بَعْضٍ --- اند۔ در ہر دو نسخہ این غلطی نمایاں است۔

(۳) ”نیا میزند“ (ب)

(۴) قرآن ۳۳: ۳۳

(۵) ”میفرماید کہ اہل بیت“ (ج) در الف ”میفرماید کہ بدرستی کہ“ بغیر لفظ بدرستی کہ معنی واضح نئے شود۔

(۶) ”جود“ (د)

(۷) ”توبہ“ (د)

محبت بحفء لسمنا فکان صاف سازیم تا صفاء باطن ایشان مستعد قبول فیض عنایت ما گردد و رسول علیه الصلوٰۃ والسلام ^۱ می فرماید که من مات علی بغض آل محمد جاء یوم القيامة و مکتوب بین عینیہ ^۲ آیس من رحمة الله فرمود که هر که بردشمنی یکی از فرزندان من بمیرد گوی در روز قیامت می آید و بر پیشانی او نوشته باشد که اینکس از رحمت خدا نا امید است و این ضعیف هر چند جهد کرد که پیش از آنکه اہل این دیار ^۳ این شقاوت کسب کنند رفته شود و آن عزیز مانع شد و ارادت درین ^۴ بود و الله غَالِبٌ عَلَىٰ اَمْرِہ ^۵ گوی آن عزیز این ضعیف را بدان شرط باز داشته بود که آنچه متعلق امر معروف باشد شهادت داند اول بر ما حکم کنید پس بر دیگران و هر که فرمان شرع را کردن ندهد، بشمشیر سیاست کنیم و در شهر و بازار بدین معنی منادی فرمود و این ضعیف بر اعتماد آن عہد و شرط آنچه دانست و توانست بچہ رضای حضرت صمدیت و تحصیل نیکنامی آن عزیز در اجرای حق و نصیحت کوشد امروز جمعی از جاہلان مفتن کہ احوال ایشانرا بکرات و مرّات دانستہ اند و تحقیق کرده بمکا برہ و پیشری اجتماع کرده اند و این حد ایشان نیست

(۱) "خفا" (د)

(۲) "علیہ السلام" (د)

(۳) در نسخی بین عینیہ انه آیس درج است

(۴) "ہمن بمرد" (د) در الف "ہمیر" منقول است بلحاظ معنی ہمن صیغہ درست است۔

(۵) "از آنکہ این اہل دیار" (ب) در الف "از آنکہ اہل این دیار" درست معنی مے دہد۔

(۶) "و ارادت حق درین" (د)

(۷) قرآن۔ ۲: ۱۱۲

تا از جانب آن عزیز تقویت نباشد اگر خاطر عزیزان میخوابد که اهل دیار باین ضعیف آن
کنند کهیزید کرد با حسین شهلاست ما این جفا با سعادت خود میدانیم و سنت الهی چنان رفته
است که هر که حق گوید و در اظهار حق کوشد همه خلق دشمن او گردند واللہ المستعان^۱
از اینجا بود که رسول اللہ ﷺ فرمود سَيَنَابِي عَلَى النَّاسِ زَمَانٌ يَكُونُ نَصْبُغَةً
حَمَارٍ أَحَبُّ إِلَيْهِمْ مِنْ مُؤْمِنٍ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ
فرمود که زمانی بیاید که جیف لاشه مردار را دوست دارند از مؤمنی که ایشان را بکارهای
خیر فرماید و از کارهای بد باز دارد^۲ و اگر چه این ضعیف این معنی را بسیار تجربه کرده است
و ازین رهگذر بلاها کشیده اما این ضعیف را با آنحضرت عهدیست که اگر جمله زمین گیرد^۳
و از آسمان شمشیر بارو آنچه حق باشد پاشد و بجبهت مصلحت فانی دین بدینا نفرود و شدو
السلام - بیت

ازان کار مراست است بنیاد - که عهد دوستان محکم ندیدم -



-
- (۱) "کوشند" (د) در الف "کوشد" منقول است - این صیغه واحد است و درست است -
(۲) قرآن ۱۸:۱۳
(۳) "علیه السلام" (د)
(۴) "فرمود که بر مردمان زمانی بیاید" (د) در الف "بر مردمان مذکور نیست، البته" بیاید نوشته است، آن صیغه درست است -
(۵) "کارهایی بد باز دارد و اگر چنان ضعیف را با آنحضرت عهدیست" (د) در عبارت الف بعد از
"باز دارد" یک جمله مزید نوشته شده است - و آن الفاظ در بلاغت خط اضافتی می کنند -
(۶) "جمله زمین آتش گیرد" (د) در الف "جمله زمین گیرد" منقول است اما "زمین آتش گیرد" باید شد - چنانکه در نسخه "د" منقول
است -

مکتوب ششم

این مکتوب را حضرت امیر در پهلوی سلطان علاءالدین ارسال فرمودند^(۱)

بسم الله الرحمن الرحيم

خدمت سلطان ا^{صلح} اللہ شانہ بدعا مخصوص است باجابت مقرون بادب محمد و آلہ۔
اما بعد قال اللہ تعالیٰ إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَ زِينَةٌ وَ تَفَاخُرٌ
بَيْنَكُمْ^۲۔ الآیہ درین آیت شریف بجهت تعریف باشارت لطیف^۳ تنبیہ می فرماید
بندگان خود را تا عاقلان^۴ که مقبول مرکب همت در راه سعادت ابدی تازند و عاقلان
مغرور بسراب دولت^۵ سنمای دنیا نازند می فرماید که تحقیقت بدانید کمی بندگان که
زندگانی دنیا بازی است مشغول و عارضی است گذرنده بلکه خوابی است ناپاینده و خیا

(۱) "مکتوب در پهلوی سلطان علاءالدین ارسال فرمودند" (ب) این مکتوب حضرت امیر در پهلوی سلطان علاءالدین ارسال فرمودند"
(ج) "این مکتوبات را حضرت امیر در پهلوی سلطان علاءالدین ارسال فرمودند" (د) در الف کاتب و مکتوب الیه به وضاحت مذکور
شده اند در نسخ "ج" و "د" اسم مقام صحیح مذکور است

(۲) قرآن - ۲۰: ۵۷

(۳) "باشارت تنبیہ" (ب) در الف "باشارت لطیف" منقول است - اشارت به همراه لطیف، اضافت مناسب معلوم می شود۔

(۴) "تا عاقلان" (ب) در الف "تا عاقلان" نوشته است و به لحاظ عبارت و معنی همین صحیح است۔

(۵) "سعادت تازند" (ب) در الف "سعادت ابدی تازند" منقول است - بروی معنی این درست است۔

(۶) "بسر دولت" (د) در الف "بسراب دولت" صحیح اضافت است۔

(۷) "که تحقیق نماینده" (د) در الف "به حقیقت بدانید" به اعتبار معنی همین صحیح است۔

ہست فریبندہ کہ بندگان حضرت صمدیت را از راه سعادت بازی دارد و دوستی مال و جاہ را بند راہ مسافران عالم بقای سازد و نفس امارہ اہل غفلت را در ہوا و ہوا اندازد و مغروران تہیہ جہل را بقدرح عنایہ بر فانی چشاند و از تحصیل دولت جاودانی کسب سعادت آنجہانی محرومی گردانند پس فرمود کہ مثال نعمت دنیوی ہچنان است کہ بارانی بر زمین می بارد و آن زمین را بگل و ریحان و سبزی می نگارد و جمعی از مغروران جاہل و احمقان غافل فریفتہ می شوند بتساویل شیطانی بہ پیروی نفس و ہوا می روند و میکنند و بحصول آن مباحات مینمایند و در نخوت و تکبر سعی می افزاینند کہ بعد از روز کی چند آن جملہ بیک حرارت زرد و خشک گردد و بیک ہبوب عواصف آنہمہ را از بیخ برمی کند و بیک سموم صیفی آنہمہ را خاک میگرداند و از طراوت و نزاہت آن آثار نمی ماند و آن جاہلان مغروران را بر خاک حیرت و حسرت می نشانند۔ ای عزیز ہر کرا در دنیا مرتبہ محکومت و ولایت دادہ اند و جود اورا میان سعادت ابدی و شقاوت سرمدی باز داشتہ اند ملک فانی را محک و معیار ہمت او ساختہ اگر با این علایق در ادای حقوق بندگی سعی نماید و ورود او امر بزل و تسلیم و رضا پیش آید این نعمت فانی تخم سعادت جاودانی او گردد و اگر رضای

(۱) "دولت جاودانی" (ب) در الف "دولت جاودانی" منقول است۔ و ہمین صحیح است۔

(۲) "شیطانی در نفس و ہوا می روند" (ب) "شیطانی در بی نفس و ہوا می روند" (و) عبارت "الف" صحیح است۔

(۳) "در نخوت و بر سعی می افزایند" (ب و ج) "در نخوت و بزرگی می افزایند" (و) در عبارت الف "در نخوت و تکبر سعی می افزایند" درست و بلیغ اند۔

(۴) "و حسرت نشانند" (ب) در الف "بر خاک حیرت و حسرت می نشانند" منقول است۔ این الفاظ موزون و صحیح اند۔

(۵) "اورا سعادت ابدی" (ب) عبارت الف "اورا میان سعادت ابدی" لفظ "میان" در بلاغت معنی اضافی کنند و این موزون است۔

آنحضرت را بہوای نفس بفروشد و آفتاب دولت ابدی را بگل عظمت پوشد گرفتار دو
 جهان شود پس حاکم عاقل باید کہ از خطر حکومت^۲ غافل نباشد و قدر نعمت آنحضرت در حق
 خود بشناسد و در آوان فراغت عدل و احسان را بجانب قرب حضرت پروردگاری وسیلہ
 سازد و در ایام کامرانی از روز در ماندگی بیندیشد و نظر رحمت و شفقت از حال زیر
 دستان ضعیف دریغ ندارد و بفسون و افسانہ دنیا فریفتہ نشود و بر مرکب عمر اعتماد نکند و
 از گرفتاری و رسوائے روز جزا یاد آورد و از حال مغروران گذشتہ عبرت گیرد۔
 والسلام علی من اتبع الهدی۔

.....☆.....

(۱) ”و اگر بگل غفلت پوشد گرفتار دو جهانی شود“ (د)
 (۲) ”کہ خطر حکومت“ (د) در الف ”کہ از خطر حکومت“ صحیح است و بغیر ”از“ معنی درست نئے دہد۔

مکتوب ہفتم

این مکتوب را حضرت امیر رضی اللہ عنہ در پہلکی بسطان علا والدین ارسال فرمودند^۱
 هو الہادی

خدمت سلطان بدعاي مخلصانه مخصوص است باجابت مقرون باد بِمُحَمَّدٍ وَ آلِهِ قَالَ
 اللَّهُ تَعَالَى الَّذِينَ إِن مَّكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ
 وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ^۲ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ۔ حضرت
 صمدیت عز شانہ، می فرماید کہ ای آن کسانی کہ ما بفضل و اتقان خود ایشان را در زمین تمکین
 ملک و سلطنت داده ایم و زمام اختیار بندگان در دست استیلاء ایشان بر ذمہ ایشان
 واجب گردانیده ایم خواهیم پرسید^۳ اعزیز برخواطر شریف ارباب قلوب طاہرہ^۴
 و اصحاب نفوس ذاکیہ^۵ پوشیده نیست کہ طبایع نفوس نوع انسان در بدایت خلقت
 بواسطہ خصوصیات و قابلیت تباّن افتاده است و اختلاف در افعال و اقوال امم ظاہر

(۱) ”مکتوب در پہلکی بسطان علا والدین ارسال فرمود“ (ب) ”این مکتوب حضرت امیر قدس اللہ سرہ در پہلکی بسطان علا والدین

ارسال فرمودہ اند“ (ج) در الف بنام حضرت امیر رضی اللہ عنہ، منقول است۔ ہمراہ بنام امیر رضی اللہ عنہ، ”غیر معمولی مے بیند۔

(۲) ”امر و انہوا“ (ج) در الف آیت نمبر ۳۱ سورہ حج (۲۳) صراحتاً در ج است۔

(۳) ”در دست استیلاء ایشان بر ذمہ واجب گردانیم خواهیم پرسید“ (ب) ”در دست استیلاء ایشان واجب گردانیم خواهیم پرسید“

(ج) عبارت الف درست است۔

(۴) ”ظاہرہ“ (ب) در الف ”ظاہرہ“ منقول است، و ہمین صحیح است۔

(۵) ”و ضمائر اصحاب نفوس“ (ج) در الف ”اصحاب نفوس ذاکیہ“ منقول است، و از این درست معنی بر مے آید۔

گشته و اخلاقِ ردیہ و صفاتِ ذمیمہ چون جور و ظلم و بغي و حقد و حسد در جبلتِ آدمی مرکوز
 شده و اغراض و مطالبِ اخلاقی مختلف اُفتاده پس حکمت ذات متعالیہ عز شأنہ آن اقتضاء
 کردہ کہ بکمالِ جود در میانِ خلایق حاکمی عادلِ مصلحی فاضل باشد کہ اعمالِ عمارانِ اولادِ
 آدم و افعالِ اشغالِ اہلِ عالم را بقوتِ فصلِ سخطاب برنج رُشد و صوابِ مسلوک و
 محفوظ دارد و در انفاذ احکامِ شرع غایۃ الامکان سعی نماید و بجهتِ اصلاحِ امورِ انام و تثبیتِ
 قواعدِ اسلام در میانِ خاص و عام تسویہ نگاہ دارد و بزواجِ سیاستی دستِ ظلمِ اقویا از ضعفِ
 کوتاہ کند تا نظامِ عالمِ صوری برقرار ماند و ظلمتِ ظلم و بدع بکاید حد و شرع راہ نیابد و
 طبیعتِ بہائم و انعام در میانِ خاص و عام ظاہر نگردد و ہر کر ابدین امرِ خطیر مخصوص گردد
 آیندہ اند و منصبِ حکم دادہ بحقیقت وجود اورا واقفِ مصالحِ خلق کردہ اند میزانِ عقل و
 شرع را برالسنہ العلماء و انبیاء و فرستادہ تا بدان حق را از باطل تمیز کند و صلاح از فساد بد
 اند و ضابطہ مصالحِ بندگان حق گردد اگر باداءِ حقوق این جملہ قیام نماید در روزِ محشر عظمی
 حاکم و محکوم از سطوتِ عذابِ جباری و صولتِ عقابِ گرفتاری ایمن گردد و اگر نہ در
 دیوان جزا از تنجملہ خواهند پرسید کہ الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۝
 الْآیۃ پس بر حاکم و پادشاہ واجب است کہ از خطرِ عہدہ حکومت بیندیشد و تفقد امور

(۱) "و اغراض و مصالح" (ب) در الف "اغراض و مطالب" در ج است، و ہمین الفاظ صحیح باشند۔

(۲) "عز شأنہ اقتضاء کرد" (ج)

(۳) "اہلِ عالم بقوت" (ب) در الف لفظ "را" اضافت است و از این در بلاغت معنی اضافہ مے کنند۔

(۴) "برالسنہ انبیاء و علماء" (ب، ج) در الف نخستین علماء و بعد آن انبیاء مذکور شدہ اند، اما این صحیح نیست۔ در نسخہ عبارت "ب" و "ج" نخستین انبیاء و بعدہ علماء درج شدہ اند۔ و درین صحت ترتیب نمایاں شود۔

(۵) قرآن۔ ۱۷: ۴۰۔

بندگان حق را آسان نشمر دو آثار نتایج مرضی و نامرضی را خوار ندارد و در سیرت‌های سلاطین
اسلام و خلفاء راشدین رحمهم الله تأمل کند و از جمله آداب پادشاهی خود را عاری نگرداند و
نعمت دنیوی را تحم عذاب و حسرت اخروی نسازد و شفقت از حال زیردستان ضعیف
در بیخ ندارد و بر دولت فانی اعتماد نکند و از رسوائی و گرفتاری قیامت یاد آرد و ایام
فرصت را غنیمت دارد - والسلام علی من اتبع الهدی-



مکتوبات هشتم

هوالهادی

تلاطم امواج انحرار تقدیر خواست که ترا از پای در اندازد و لیک کشتی عنایت از جانب لطف استقبال فرستاده باشد که بدانی که چه نوشته شد۔

ای عزیز منشور توفیق این دو آیه کریمه از کلام بشوق قالَ اللَّهُ تَعَالَى وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى قَلْبِهِ^(۱) وَهُوَ اللَّذِي خَصَّامٌ۔ حق تعالی درین آیت شریفه ربانی صفت نفاق منافقان می کند و از حال کفر پوشیده ایشان حکایت می کند و می فرماید که گروهی از مردمان که ترا خوش می آید^(۲) سخن ایشان در زندگانی دنیا یعنی بنوعی نیاز مندی می کنند و دتو که تجمدی که تو گمان مسلمانی میبری برایشان و گواهی می دهد خدای بر آنچه در دل و بیست یعنی سرا پرده دل را منظور نظرات عنایت و لطف حضرت لایزال و محل انوار توحید و معارف اسرار بارگاه جناب جلالی است مزبله نجاست و خباثت، حقد و غفلت و عداوت و کبر و عجب و حسد و ریاساخته است و بزبان اظهار ایمان و اسلام می گویند و حقیقت دروغ می گویند و هم در عقب این آیه می فر

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- (۱) "علی فی قلب" (ب) در الف آیت سوره بقره (۲) آیت نمبر ۲۰۴ به صحت الفاظ درج شده است
(۲) "گروهی ترا خوش می آید" (ب) در الف "گروهی از مردمان که ترا خوش می آید" به اعتبار معنی موزون و صحیح است
(۳) "و بزبان اظهار اسلام ایمان میکنند" (ب) در الف ترتیب الفاظ واضح و مناسب است۔

ماید کہ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ. وَ
 لَبِئْسَ الْإِهْدَادُ مِيفر ماید کہ چون گویند ویرا پرہیز از خدای بگیرد اورا بزرگی گناہ پس
 بسندہ است اورا دوزخ و بدترین جای از ان وی یعنی علامت منافق آنست کہ بمسلمانی
 خود مغرور بود و دیگران را نیکو دہد چون امری از امور دین عارض گردد کہ بانقیاد و تواضع و
 تسلیم کردن باید نہادن و بکلید نیاز در دولت خانہ رضاء حضرت صمدیت باید کشودن
 فرعون کبر گریبان ہمت خسیس وے بگیرد و سگ غضب جملہ آرد و بیچارہ ۲ از ان دولت
 محروم گرداند۔ نظم ۳

نفس	سگ	را	گر	چنین	فرمان	بری
نیست	ممکن	تاز	دستش	جان	بری	
بندہ	دارد	ہمچو	تو	این	سگ	بسی
بندگی	سگ	کند	چون	تو	کسی	
تا بکے	در	بند	نفس	کافری		
در	درون	خویش	کافر	پروری		
ہر کہ	این	سگ	را	زبون	خویش	کرد
گرد	کفشش	در	نیابد	ہیچ	مرد	

(۱) قرآن ۶۰:۲-۳

(۲) جملہ و بیچارہ (ج) در الف "جملہ آرد و بیچارہ" صحیح است

(۳) مشوی (ج)

تو کجا دانی کہ اندر تن ترا
 چه پلیدی ہاست و چه گلخن ترا
 مارو کژدم باتو زیر پرده اند
 خفته اند و خویش را گم کردہ اند
 گر سرموئی فرا ایشان کنی
 ہر یکے را ہچو صد شیان کنی
 گر برون آئی ز یک یک پاک تو
 خوش بخواب اندر شوی در خاک تو
 ورنہ زیر خاک چه کژدم چه مار
 می ز نندت نیش تا روز شمار
 ز آشنائی کردن او بیگانہ است^۱
 ہر چه می گویم ترا افسانہ است

ای عزیز اگر حق تعالیٰ تُو را در دین دست گیرد و این در آیت کریمہ آئینہ روزگار خود سازی و
 بمیل انصاف کحل ہدایت در عین عقل کشی و بتامل تمام دروے مطالعہ می کنی و عقارب و
 حیات صفات ذمیمہ چون عجب و کبر و حقہ و شرک خفی کہ در درون تو زیر پرده غفلت

(۱) آشنائی کردن بیگانہ است (ب)۔ آشنای کردنت بیگانہ است (ج) در نسخہ الف لفظ ”ز“ اضافی ہے ہیند۔

پوشیده عذابِ جاودانی تو خواهد بود بدفع ازالت آن مشغول شوی و زادِ بادیۀ قیامت از منزل دنیا برگیری و اسباب خلاص خود مهیا گردانی و اگر نه ثبت خوش باد که ورتیه الحنّالیت و بیابان غفلت ترا همراهان غولِ صفت بسیارند^۱۔ والسلام علی من اتبع الهدی۔

.....☆.....

(۱) در نسخی "ورتیه" درج است این درست نیست۔
(۲) در نسخی "الحمد لله" قبل از "والسلام علی من اتبع الهدی" نوشته است۔

مکتوبِ نهم

این مکتوب حضرت امیر کبیر میر سید علی همدانی روح الله روحه بمولانا نورالدین جعفر
ارسال فرموده^۱

بسم الله الرحمن الرحيم

حضرت برادر دینی بدعا مخصوص است با جابت مقرون باد بحمد والہ قال النبی علیہ
الصلوٰۃ والسلام اِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ فَإِنْ صَبَرَ اجْتَبَاهُ وَإِنْ
رَحِنَى اصْطَفَاهُ صَدَقَ رَسُولُ اللَّهِ حُبَّ مَرْزُخُوش پنج درم برزق طونا پنج درم
شراب نفع ده درم خمیر بنفشج پیست درم با صد درم آب دردیگ سنگین بجوشاند و هر بامداد
شربت باز خورد نافع بود ان شاء الله۔ والسلام علی من اتبع الهدی۔^۲

.....☆.....

(۱) "مکتوب بمولانا شیخ نورالدین جعفر البدری" ارسال فرماید (ب) در الف "بدخشی" نه نوشته شده است
(۲) در اختتام این مکتوب در همه سه نسخه (الف، ب و ج) "این واردات شیخ سلطان" درج است، این عبارت مملو از عجزی و
انکساری و کسر نفسی است۔ علاوه بر این چند شعر نیز در این جا درج است، و این اشعار را جمع است به نصیحت در تعمیر احوال آخرت،
ظاهر این تحریر جز مکتوب نیست و بدین وجه ما این عبارت را به صورت ضمیمه (الف) درج کرده ایم۔ بر طبق زبان و اسلوب متن
این عبارت از سید علی بنظر می رسد۔ البته از لحاظ موضوع این عبارت جز مکتوبات نیست، این عبارت بر پنج مکتوبات دیگر نه ابتداء
دارد نه اختتام۔

مکتوب دہم

ہوالہادی

قَالَ اللَّهُ تَعَالَى وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۚ الْآيَةُ

ایہ عزیز اربابِ قلوب و اہل اللہ را با آنحضرت عہد یست کہ کیفیتِ راہِ نجات^۱ و منافع و آفاتِ آن بر بندگانِ خود پو شد و چون از طالبی اثرِ رغبتِ طاعتِ مشاہدہ کنند نصیحت در بیغ ندارند وَاِنْ اسْتَنْصَرُوْكُمْ فِی الدِّیْنِ فَعَلٰیْكُمْ النَّصْرُ^۲ و در ارشاد و مستر شد از انکار منکران و ظلم ظالمان و گفتگوی نا اہلان نا ندیشند چہ این قوم را بنور یقین مکشوف گشتہ است کہ غرض از ایجاد نوعِ انسان ظہور طاعت و معرفت و محبتِ آن حضرت است و لیکن نفسِ امّارہ و شیطان زمام اختیار بیشتر خلق ربودہ و در تہیہ تصاریف ہموم اودیہ دنیا گم کردہ و لذاتِ نفسانی و تمتعاتِ جسمانی سگر اقبلہ بوم صفتان ویرانہ دنیا ساختہ و دنیا ی مکدّر منغض فانی را معبود مردہ دلاں مقبرہ غفلت گردانید و تصوراتِ باطلہ و خیالاتِ فاسدہ و آمالِ کاذبہ را بر نفوسِ خبیثہ مستولی کردہ و قساوتِ حرمان شہر دل

(۱) قرآن - ۱۸۶:۳

(۲) و اہل اللہ را کہ کیفیتِ راہِ نجات (ج) الفاظ الف "اہل اللہ را با آنحضرت صلعم عہد یست کہ کیفیتِ راہِ نجات" صحیح است

(۳) قرآن - ۷۲:۸

(۴) و لذات و تمتعات (ب) الفاظ الف بسیار موزون و بلیغ اند "و لذاتِ نفسانی و تمتعاتِ جسمانی"

(۵) و قساوت و حرمان (ج) بعد لفظ قساوت و اضافی ثقیل ہے۔ در الف قساوت حرمان منقول است و صحیح است

مکتوبِ دہم

ہوالہادی

قَالَ اللَّهُ تَعَالَى وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۚ الْآيَةُ

لعزیز اربابِ قلوب و اہل اللہ را با حضرت عہد یست کہ کیفیتِ راہِ نجات^۱ و منافع و آفاتِ آن بر بندگانِ خود نپوشد و چون از طالبی اثرِ رغبتِ طاعتِ مشاہدہ کنند نصیحتِ دروغ ندارند وَإِنْ اسْتَفْصَرُوا كُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ^۲ و در ارشاد و مستر شد از انکارِ منکران و ظلمِ ظالمان و گفتگوی نا اہلانِ ناندیشند چہ این قوم را بنورِ یقینِ مکشوف گشتہ است کہ غرض از ایجادِ نوعِ انسانِ ظہورِ طاعت و معرفت و محبتِ آن حضرت است ولیکن نفسِ امارہ و شیطانِ زمامِ اختیارِ بیشترِ خلقِ ربودہ و در تہیہِ تصاریفِ ہمومِ اودیہِ دنیا گم کردہ و لذاتِ نفسانی و تمتعاتِ جسمانی سگرا قبلہ بومِ صفتانِ ویرانہ دنیا ساختہ و دنیایِ مکدرِ منغض فانی را معبودِ مردہ دلانِ مقبرہ غفلت گردانید و تصوراتِ باطلہ و خیالاتِ فاسدہ و آمالِ کاذبہ را بر نفوسِ خبیثہ مستولی کردہ و قساوتِ حرمانِ شہرِ دل

(۱) قرآن - ۱۸۶:۳

(۲) و اہل اللہ را کہ کیفیتِ راہِ نجات (ج) الفاظِ الف ”اہل اللہ را با حضرت صلعم عہد یست کہ کیفیتِ راہِ نجات“ صحیح است

(۳) قرآن - ۷۲:۸

(۴) و لذات و تمتعات (ب) الفاظِ الف بسیار موزون و بلیغ اند ”و لذاتِ نفسانی و تمتعاتِ جسمانی“

(۵) و قساوت و حرمان (ج) بعد لفظِ قساوت و اضافی ثقیل ہے۔ در الف قساوت حرمان منقول است صحیح است

های اهل غفلت زده و دیده بصیرت خسیس همتان خفیض طبیعت از مطالعه سعادت
 ابدی و نعیم سرمدی بردوخت تا جز زخارف نخواهند و جز مصلحت اسباب خطوط بنحویند و غیر
 ننگ و ناموس ندانند **يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ**
هُمْ غٰفِلُونَ ^۱ و اگر یک از ایشانرا عنایت الهی دستگیر و باطن وی بنور توفیق متور گردد تا از
 خطرهای راه آخرت براندیشد و مرداری و حقارتی و بے وفائی دنیای تحقیق کند و طالب
 نجات خود گردد و روی بطاعت حق آرد و ویرا دیوانه خوانند و زبان طعن دروے دراز کنند
 و از اسباب سعادت اخروی ننگ دارند **ذَرَهُمْ يٰۤاَكُلُوْا وَ يَتَمَتَّعُوْا وَيُلْهَهُمُ الْاَمَلُ**
فَسَوْفَ يَعْلَمُوْنَ ^۲ من اصحاب الصراط السوی و من اهتدی ^۳ باش تا
يَوْمَ تُبْلٰى السَّرَآِئِرُ ^۴ شود و همگی نام و ننگ ارباب جاه و مال سلاسل و اغلال گردد و
 دولت مسکنت و منقبت فقر در محشر عظمی آشکارا شود هزاران اطلس پوش تیره روزگار بنی
 که در سایه های عنایت گلیم پوش آب حسرت از دیده رانند انجا بدانی که دولت دولت
 دین و راه راه ارباب یقین است - **وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْۤا اَيَّ مُنْقَلَبٍ**
يَنْقَلِبُوْنَ ^۵ اعزیز عجب حالیکه جهودان بحاروب تیغ و صحبت اختیار مباحث می کنند و
 ترسایان قربت قسیسان و رهایین غنیمت دارند و بُت پرستان بخدمت براهمه و
 کشیشان تفاخر نمایند و تردامنان مسلمان نام از صحبت فقرا که انفاس ایشان مصابح

(۱) قرآن - ۴: ۳۰

(۲) ایضاً - ۳: ۱۵

(۳) ایضاً - ۱۳۵: ۲۰

(۴) ایضاً - ۹: ۸۶

(۵) ایضاً - ۲۲۷: ۲۶

صحبت ہدایت^۱ و وجود ایشان آثار عنایات است ننگ دارند و لیکن چه کنند مسکینان
 ذَالِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ^۲ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّا سَمَعَهُمْ^۳ مِّنْ
 يَّهْدِي اللَّهُ فَهُوَ الْمُهْتَدِ^۴ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا^۵ ایزد تعالیٰ
 ریاض صدور طالبان سعادت دینی را از کدورات هوا و سواس اضلال اہل زیغ و عمی
 در پناہ عصمت خود مصون و محفوظ دارد بمنہ و کرمہ^۵ انہ قریب مجیب - والسلام
 علی من اتبع الهدی۔

.....☆.....

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- (۱) مصاحح ہدایت (ج) در الف بعد "مصاحح" لفظ صحبت منقول است آن ثقیل است و این صحیح معلوم نئے شود۔
 (۲) قرآن - ۵۳: ۳۰
 (۳) ایضاً - ۸: ۲۳
 (۴) ایضاً - ۱۸: ۱۷
 (۵) مصون بمنہ و کرمہ (ج) در الف "لفظ محفوظ" اضافہ است، از آن در معنی پیچ فرق نمایاں نئے شود۔

مکتوب یازدهم

ایں مکتوب حضرت امیر بمیرزا ذکا ارسال فرمودند^(۱)

بسم الله الرحمن الرحيم

بیت

شاخ امل بزن کہ چراغیت زود میر
بیخ ہوس^۲ بکن کہ درختی است کم بقا

قَالَ اللَّهُ تَعَالَى وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ -^(۳) (تا آخر) إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ -^(۴) وَتَوَّاصُوا بِالصَّبْرِ -
ایعزیز دنیا در حقیقت زنی نابکار است کہ دایم از مرد ببرد میگردد ہر شب در کنار غافل بود و
ہر روز پشت بہد بری کند بفسوس آمال کاذب می فریبد و بی تنفع جفائی کشد گاہ مہمان خود را
برنج نگاہ داشت مبتلا می گرداند و گاہ شربت صبر در د فراق می چشانند و ہر کرا بد دنیا مبتلا

- (۱) ”مکتوب بمیرزا ذکا ارسال فرمودند“ (ب) ”مکتوب حضرت امیر بمیرزا یادگار ارسال فرمودند“ (ج) نام مکتوب الیہ در نسخ الف ب وی ”میرزا ذکا“ مذکور است و این نام غیر مانوس نظر سے آید و لیکن در نسخ ج نام مکتوب الیہ ”مرزا یادگار“ نوشته است بعد تحقیق بسیار اقم الحروف در خلاصۃ المناقب تصنیف مولانا نور الدین جعفر بدخشی بر صفحہ ۵۸۵ ذکر سلطان (فیض السجانی) شیخ محمد ذکائی یافت۔ اغلب است کہ سید علی ایں مکتوب بنام ہمیں شیخ محمد ذکائی ارسال کردہ است۔
- (۲) بیخ ہوس (ج) در الف ”بیخ ہوس“ منقول است۔ از روی معنی ہمیں صحیح است
- (۳) در نسخہ (الف، ب، ج وی) سورہ شریف (۱۰۳: ۱۰۴) مکمل منقول نیست بظاہر سید علی ہمہ سورہ را نوشتہ باشد کہ دکن اغلب است کہ کاتب از خود بعد ”لفی خسر“۔ ”تا آخر“ نوشتہ باشد۔

گردانیده اند میان خطر بی نهایت و سعادت بی غایت موقوف گشت و ظهور این خطر و
 سعادت نتیجه صرف روزگار بنده است در رضای حق یا در هواء نفس و دنیا را سنگ راه
 سعادت اخروی از ان ساختند و حرص و هوارا بند دام بوم صفتان ویرانه دنیا از ان کردند تا
 دست اهل هر تیره روزگار بجناب سعادت ابدی نرسد پس غافل و دانا کس را توان
 گفت که با فسوس و افسانه دنیا مکر و مردار فانی فریفته نشود و بر مرکب عمر اعتماد نکند و از
 معز آمدن بیندیشد و از در ماندگی و رسوائی روز حساب یاد کند و نعمت ایزدی را تخم
 شقاوت ابدی و خسارت سرمدی نسازد و از حال گذشتگان مغرور و عبرت گیرد۔
 والسلام علی من اتبع الهدی۔

.....☆.....

مکتوب دوازدهم

هو الهادی

وَلَا عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِنَّ اللَّهَ يَجْرِبُ عِبْدَهُ
الْمُؤْمِنِينَ كَمَا تَجْرِبُ أَحَدُكُمْ ذَهَبًا بِالنَّارِ ۚ صَدَقَ اللَّهُ وَصَدَقَ رَسُولُ
اللَّهِ ﷺ يَزِيدُ مَا لَكَ رَاحَةً وَكَثْرَةَ نِعْمَةٍ دُنْيَوِيٍّ ۚ وَحَاصِلُ آن جَمْلَةُ زَوَالِ وَفَنَاسِتِ
هَمِّ چَنینِ مَحْنَتِ وَ رَنجِ نِعْمَتِ اُخْرَوِيٍّ ۚ وَثَمَرَةُ آن خَلْعَتِ کَرَامَتِ ۚ وَرَدَارِ بَقَايَسَتِ
اَمْرَاضِ حَقِیْقَتِ صَابُونَ عِمَانِیَّتِ ۚ اَسْتِ کِه جَامَهُ جِسْمِ مُؤْمِنِ رَا اَز اَوْسَاخِ جِرَايِمِ وَ اَنْجَاسِ
عَزَايِمِ پَاکِ مِی گِرْدَانَدِ وَ رُوحِ قُدْسِی رَا خَلْعَتِ رِضَا وَ نِعْمَتِ وَ رَحْمَتِ مِی پُوشَانَدِ وَ رَنْجُورَانِ
دُرْدِ اَشْتِیَاقِ وَ مَهْجُورَانِ بَادِیَ فِرَاقِ رَا بَجَنَابِ قُرْبِ مِی رَسَانَدِ پَسِ عَاقِلِ ﷺ اَز نِعْمَتِ شِکَايَتِ
نَکَنَدِ وَ مَحَبَّتِ اَز جَهَائِ دُوسْتِ پِیشِ دُشْمَنِ حِکَايَتِ نَکَنَدِ -

والسلام علی من اتبع الهدی

.....☆.....

(۱) در نسخ و ج لفظ و درج نیست

(۲) قرآن ۲۱۶: ۲

(۳) "و صدق رسول الله صلى الله عليه وسلم" (ب)

(۴) "پس عاقل" (ج) در الف الفاظ "پس عاقل" منقول است، و این صحیح است -

مکتوب سیزدهم

هوالمادی

مسالك اسباب حصول سعادت آن جهانی و مواهب فیض ربانی ثار روزگار آن عزیز باد
محمد و آلہ۔ ”كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ“^۱ لا راداً لقضائہ ولا معقب لحکمہ۔
شعر

لکل اجتماع من خلیلین فرقة^۲

و کل الذی دون الفراق قليل

و ان افتقادی واحد بعد واحد

یدل علی ان لا یدوم خلیل

ای عزیز اگر رسمی قدیم است که صدمات تلب نیران فراق و سطوت تاهب لشکر احزان
افتراق دل های اہل مصایب را جوازب تاسف و قلق خطف می کند و مخصوصان^۳
عنایت نور یقین را ہر ساعت از توقیع و عسی آن تکرہوا شیئاً و هو خیر
لکم^۴ سکونی^۵ می رسد و ایما و لنبلو نکم حتی نعلم المجاہدین منکم

(۱) قرآن- ۵۷: ۲۹

(۲) ”نفقة“ (ج)

(۳) ”مخصوصاً“ (ج) در الف ”مخصوصان“ درج است، بہ اعتبار معنی ہمین صحیح است۔

(۴) قرآن- ۲۱۶: ۲

(۵) ”سکونی“ (ج) در الف ”سکونی“ است، و این صحیح است۔

وَالصَّابِرِينَ^۱ اطمینانے روی می نماید و از حقیقت توبتِ الصَّابِرِينَ^۲ بشارتی مطالعه می کنند و از اشارات الْمَوْتِ تَحَفُّةُ الْمُتَوَكِّلِينَ^۳ ترویجی می یابند و از تذکرِ ورود منزل بایل که عبارت از ان وحشت قبر است عبرتی می گیرند و از تعلقات اسباب دار فنا نفرتی می یابند و پنج روز عمر قصیر غنیمت شمرند که ایام مهلت است در ادای حقوق حضرت صمدیت۔

نظم^۴

راه بر مرگ است^۵ و منزل پیش گیر
چاره این کار مشکل پیش گیر
ترک دنیا گیر و راه مرگ ساز
راه بس دور است^۶ راه برگ ساز
چون چنین در کار مشکل مانده
روز و شب بهر چه غافل مانده
این زمان کن شاخ را پیوسته تو
زانکه چون مردی نیابی بسته تو

(۱) قرآن۔ ۳۱: ۴۷

(۲) ایضاً ۱۵۵: ۲

(۳) ”بیت“ می

(۴) ”راه مرکب و منزل“ (ب) در الف ”راه بر مرگ“ در ج است و این صحیح است

(۵) ”دور است و راه“ (ج)

کار اینجا بابت تہمار کرد

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَآبِيهِ - وَصَاحِبَتِهِ وَبَنِيهِ ^٣ از ثواب بی

نہایت صابران محروم نگر دانا دم نہ وکرمہ۔ والسلام علی من اتبع الهدی

.....★.....

(۲) ”و در هر روز“ (ج) در الف ”در روزِ یوم۔۔۔“ حامل معنی صحیح است

(۳) "احیہ و اممہ و نبیہ" (ج) در الف قرآنی آیت (۳۶، ۳۵، ۳۴: ۸۰) بطور صحیح درج شده است۔

مکتوب چهاردهم

هو الهادی

قَالَ اللَّهُ تَعَالَى وَانْكَرُ رَبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ
نظم

هر که دارد راه درد و دردِ راه
روی او بر حال او باشد گواه
بر جبینش باشد از شاهى نشان
هر که چشمش باشد آشنای پادشاه
آنکه چشمش نور الا الله دید
تابد از رخسار او نورِ اله
دیده اسرار بین خواهی ز دوست
درد خواه و درد خواه و درد خواه
روشنی خواهی چو شمع دل بسوز
جان فزائی بایدت تن را بگاه
کار مردان است جان در باختن
ره نیابد هر کسی اینجا بگاه

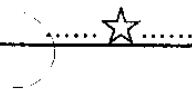
قرآن - ۴: ۲۰۵

(۱)

گرنداری پای در ره ای سلیم دست زن درد امن مردان راه

لعنیز بدانکه این آیت شریف و خطاب حضرت رب لطیف اشارت است بدانکه داعی
سوابق عنایت و هادی عواطف هدایت متعطشان بادیه محبت و مستسقیان بیداء مودت را
در غدا و مسا از مضیق ظلمت آباد منازل طبعی و نفسانی سوی فضای ساحات خطایر قدسی و
ریاض خرم آباد عالم روحانی می خواند زیرا که اکثر نثار امطار لطائف مواهب ربانی و آثار
نفحات سبح رحمت الهی و غمام رافت نانتناهی بر صحرای صدور سالکان مسالک طریقت
و دالیهان اسرار عالم حقیقت باریدن گیرد در صبح و در داج باشد که وقت افتتاح
جواب مواهب و آوان حصول مقاصد و مطالب آن است که **وَاَصْبِرْ نَفْسَكَ مَعَ
الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَظَمَةِ يُرِيدُونَ وَجْهَهُ** اشارت بحال
این مقبولان است پس طالب صادق باید که درین وقت شریف جز بذکر خفی قوی
مشغول نگردد و همگی خود را متعرض نفحات الطاف ربانی گردانند و مراقب و ارادت غیبی
باشد تا از برکات احوال غواصان دریای حقیقت که درین وقت استخراج جواهر معانی و
اسرار مشغولند و بر طالع عجایب لواحق انوار محظوظ محروم نمانند

والسلام علی من اتبع الهدی



(۱) "مقاصد و مطالب که" (ج)

(۲) قرآن - ۱۸: ۲۸

مکتوب پانزدہم

حضرت امیر کبیر این مکتوب را جواب فرستادند^۱

بسم الله الرحمن الرحيم

قد علم ما ارتسم^۲ علی صحیفه الصفا بموجب انبعث الوقا^۳
امده الله بما امده الا صفیاء و صفی مراته عن کدورات الا هواء
اما بعد^۴ فاعلم ان الطيور القدسیة المنزهة عن شوائب
الکدورات الحسیته اذا طارت عن اوکار القدر دوارت^۵ علی
منازل الغیر ونادت بالتحرز والحزر عن السکون فی مهاوی
الخطر والركون الی مساوی الاف البطر ثم تذکرت روائج
نفحات الوصال فحست الی طیف لیالی الاتصال و لطایف
غمرات الجمال من نسيمات ریاض الکمال فعادت مسرعتة الی

(۱) جناب حضرت امیر کبیر میر سید علی الہمدانی قدس اللہ سرہ این مکتوب را جواب فرستادند (ب) این مکتوب را جواب فرستادند۔ (ج)
نور الدین جعفر بن بدخشی یکے از شاگردان رشید سید علی بود۔ نور الدین در زبان عربی یک مکتوب بہ مرشد خود (سید علی) نوشتہ است
وسید علی ہم در عربی جواب مکتوب فرستادہ۔ و بدین وجہ ما مکتوب نور الدین در ضمیمہ (ب) درج کردہ ایم۔

(۲) ”قد علم ما ارتسم“ (ب) قد علی ما ارتسم (ج)

(۳) در نسخہ ”ارنا“ درج است و این صحیح نیست۔

(۴) ”اما بعلم“ (ج) در الف ”اما بعد فاعلم“ درج شدہ است، و این درست است۔

(۵) ”و صغی مراتہ عن کدورات الحسیہ“ (ب) عبارت عربی در ”الف“ بلحاظ معنی صحیح است۔

سمو نقطته العظمی و علو مرکزہ الاسمی^۱ فمن تعلق باذیال^۲
سیرھا جذبته خطفان یرون الومن هوان دار البلا فرفع الی افق
'لاعلی واحتظی بروح نسماۃ القرب فی درجات العلی^۳ ومن
تناقل فی ارض الهوی واغتوی بالادنی عن الاقصی وقع فی شراک
لعمی فہلک فی مفاوز الروی فلا یصدنک عنہا من لا یومن بہا واتبع
ہواہ فتردی والسلام علی من اتبع الہدی۔

.....☆.....

-
- (۱) "ان مسی فمن تعلق" (ج) درالف "مرکزہ الاسمی" درج شدہ است و این موزون واضح است۔
(۲) "باذیال" (ب) درالف لفظ "باذیال" درج است و این صحیح است۔
(۳) "فی درجات ومن تناقل" (ج) درالف "فی درجات العلی" درج است و این درست معنی ہے دہر۔

مکتوب شانزدہم

این مکتوب را از پہلی بکشمیر بمولانا محمد خوارزمی ارسال فرمودند^۱۔

ھوالھادی

نظم

منم سر گشتہ بے سود و سودا
چہ می جنبانی این زنجیر غوغا
دی چرخم باین و آن سپارد
زمان روزگارم تیرہ دارد
زمانہی تابمہ^۲ در سینہ حاصل
دلی روشن و لیکن پای در گل

رای مدنیف و عنصر لطیف آن عزیز کہ تذکرہ اکابر و تبصرہ مفاخر این ضعیف است بختیات^۳
مخصوص است بای عزیز مناصب حریم عالم فانی و مواہب درجات نعیم جنانی مقصد توجہ
امانی محل سکون سر ہمہ دانی است لنا نفس خولو ابدلت^۴ بها علی تسلیۃ

(۱) "این مکتوب را از پہلی بکشمیر بمولانا محمد خوارزمی ارسال فرمودند" (ب) "این مکتوب را از پہلی بکشمیر بمولانا محمد خوارزمی ارسال فرمودند" (ج)

(۲) "زمانہی تاکہ" (ج) در الف "زمانہی تابمہ" در ج است و ہمیں درست معنی دہد۔

(۳) "بخان" (ج) در الف "بختیات" در ج است و این صحیح است

(۴) "خولو بدلت" (ج)

ما فوق المنی ما تسلت چه جای آنست که دل در خط کفار قرار یابد یا سر با منبع اشرار
 انس گیرد یا جان در مجمع فجار سکون سازد و لکن یرید العبد امراً و یرید اللہ
 امراً "وَاللّٰهُ غَالِبٌ عَلٰی اَمْرِہٖ" نعم من لم یغتنم صحبتہ الاخیار
 ابتلی بمعاشرۃ الاشرار ومن لم یانس بمجالسۃ الا برار عذب
 بمکائدۃ اخلاق الفجار کلا بل دواعی نسومات حبه از عجنی الی
 تحمل مالا احب و نجازی نفحات وده اشوقنی الی مافیہ اکب
 فلحظات الجمال جعل المعاطب مشاربی و غمرات الکمال صیرا
 لمصایب مازلی -
 نظم

از عدم با در وجود آمدتم
 سر بر آورد از گریبان این غم
 پیش از ان کز خود بیامم آگهی
 این حکایت کرد با من هم ہی
 لطف آن مه سایه بر من فگند
 تلخ و شیرینم همه در هم فگند

والسلام علی من اتبع الهدی



- (۱) قرآن ۲۱:۱۲
 (۲) "من لا یغتنم" (ج) در الف "من لم یغتنم" در ج شده است و این معنی صحیح می دهد۔
 (۳) در نسخی "آمدتم" منقول است۔
 (۴) "بیانیم" (ب)

مکتوب ہمد ہم

این مکتوب را حضرت امیر از پہکلی بکشمیر بسطان قطب الدین ارسال فرمودند^۱

بسم الله الرحمن الرحيم

حضرت سلطان اصرح اللہ شانہ بدعای مخلصانہ مخصوص است باجابت مقرون باد بحمد و آلہ۔

بیت:

ز ہر بدی کہ تو دانی ہزار چند انم - کسی چہ داند بد ز من کہ من دانم^۲
ایعزیز اگر دینداری آنست کہ صحابہ و تابعین داشتند^۳ و مسلمانی آنکہ قرن^۴ اول و
رزیدند جای آنست کہ گبران و مغان از تردامنی مانگ دارند و جہو دان بمقد ر این
مسلمانی ما با این اعتقاد مزور بکاه برگی برندارند
فرد^۵

گر برہمن حال من بیند بر انداز ددرم^۶
زانکہ چون من بدکنش را پیش بُت ہم بار نیست^۷

(۱) این مکتوب را جناب حضرت امیر کبیر میر سید علی ہمدانی از پہکلی بکشمیر بسطان قطب الدین ارسال فرمودہ (ب) حضرت امیر از پہکلی کشمیر فرستادند بسطان قطب الدین (ج) در الف، کاتب و مکتوب الیہ بہ صراحت درج شدہ اند۔ در کتب خانہ رام پور این مکتوب در نسخہ ”مجموعہ رسائل سید علی ہمدانی“ نیز درج است۔ و لکن در عبارت مکتوب مذکور هیچ فرق نیست۔

(۲) کسی چہ داند بد کہ من دانم (ج)

(۳) داشتن (ب) در الف لفظ ”داشتند“ است و این صحیح صیغہ است۔

(۴) قران (ب) در الف ”قرن اول“ منقول است، و این صحیح معنی سے دہد۔

(۵) نظم (ب)

(۶) ددرم (ب) در الف ”ددرم“ درج است و از آن صحیح معنی برے آید۔

(۷) ”باز“ در نسخہ ی درج است۔

اگر اضلال اهل ضلال کافر را بگمراهی کشد عجب نیست عجب آنست که تنبیه هدایت
 مَاغَرَّكَ بِرَبِّكَ الْكَرِيمِ: نفس کافر را بفریفت و اعتماد اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ
 لِلنَّاسِ عَلَى ظُلْمِهِمْ^۱ . خاک ادبار اصرار برفرق روزگار مایخت^۲ و خوف
 لوم لیمان و امید کرم کریمان شور و شغب جرأت و جسارت در نهاد مایخت ولی منت
 جناب کبریا بصیر کریم غفور را که قباتح احوال و فضاخ اعمال بندگان جانی رامی بیندومی
 داند و بذیل عفو و احسان می پوشاند و با این همه بی وفای هر سحرگاه همه را بدرگاه لطف و کرم
 می خواند نظم

ای خالق خلق و عالم غیب ما یم و دمی و عالم غیب

عذر همه لطف تو پزیرد کس را کنی تو از بدی رد

بر همین بوی هر چند تلویت خبایت و تخبیث آلایش آن درگاه نه ایم و از قباتح سرا یر و
 خبث ضماید در خور آن بارگاه نه اما چون دست عنایت بی علت آلایش بسیار آلوده روزگار
 را بدریای غفوشسته است و حصر کرم بسی مشرفان هلاک را از هاویّه هوار پاینده بهر حال که
 هست جانی میکنیم و باتیره روزگار دست و پای میزنیم لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ
 أَمْرًا^۳ . دیگر بموجب اشارت نبوی که اَلَّذِيْنَ النَّصِيْحَةُ اِزْ رَآهِ نَصِيْحَتٌ وَمَحَبَّتٌ
 نوشته میشود که دولت دنیوی بحقیقت چون باد در گذر است و نعمت آن چون خواب

(۱) قرآن - ۲: ۸۲

(۲) قرآن - ۲: ۱۱۳

(۳) روزگار مایخت (ج)

(۴) قرآن - ۱: ۲۵

ناپائیدار است و عاقل کسی را توان گفت کہ بخوابی فریفتہ نشود و بخیالی مغرور نگردد و از
حال غافلان گذشتہ عبرت^(۱) گیرد و یقین داند کہ ہر کہ از احوال دیگران عبرت نگیرد اورا
محل عبرت دیگران گردانند^(۲)۔



(۱) در نسخہ ی ”عشرت“ درج است و این صحیح است۔
(۲) ”اورا عبرت دیگران گردانند“ (ج) در الف ”محل عبرت دیگران“ نوشتہ است و این موزون و بلیغ اند۔

مکتوب ہشتدہم

بسم الله الرحمن الرحيم

رَبِّ (بِمَا) أَنْعَمْتَ فزد علی انک علی کل شیء قدیرؑ تا منہدسان
کارگار تقدیر نقوش صور و ایوان بر صفحات الواح و جودی نگارند و خازنان خزانہ بارگاہ
علیمؑ قدیر باباران فیض ہدایت برضائیؑ قلوب مخلصانؑ لسمعنایت از سحاب جودی
بارند برکات اثار نجات ربانی نصیب روز گاران عزیز باد بچشم والدہ۔ ای عزیز بدانکہ
ایزد تعالیٰ نوع انسانی را سفری بی نہایت و راہ خطرناک بے غایت تعیین کرده است و

(در ابتداء نسخہ کلچرل اکادمی سریناگر شمارہ ۳۱۳ بطور نوشتہ شدہ است کہ سید علی ہمدانی این نامہ را بنام ”شیخ محمد شاہ بن
سلطان خان“ فرستادہ بودند۔ عبارت نامہ واضح می کند کہ مرقوم یکے از نزدیکان سید علی ہمدانی بود بقول دکتر محمد ریاض این نامہ سید
علی بنام ”سلطان شیخ محمد بہرام شاہ حاکم بدخشان و بلخ“ فرستادہ بود (احوال و آثار و آثار و اشعار میر سید علی ہمدانی - صفحہ ۱۲۱)۔ نیز
از خلاصۃ المناقب معلوم میشود کہ حاکم مزبور یکے از مریدان مخلص سید علی بودہ است۔ سید کتاب مراۃ التائبین را بالتاماس اود در تحریر
آوردہ است (ملاحظہ صفحہ ۵۸۷)

این نامہ نیز در نسخہ مندرجہ موجود است

(۱) نسخہ ”و“ در برتش میوزیم شمارہ 16840 (مشہور بہ رسالہ مکتوبات)

(ب) نسخہ ”و“ در برتش میوزیم (معروف بہ مکتوبات امیریہ) شمارہ 16840

چارلس ریو، این نامہ را یک تصنیف منفرد میر سید علی ہمدانی می گرداند۔ و اسمش ”مکتوبات امیریہ“ می گوید۔ بعد از تحقیق روشن
مے شود کہ ”مکتوبات امیریہ“ تصنیف جداگانہ نیست البتہ این نامہ اول در کتاب ”رسالہ مکتوبات“ درج است۔ مورد این ”رسالہ
مکتوبات“ نمبر صفحہ ۱۶۲ تا ۱۶۵ و از مکتوبات امیریہ نمبر صفحہ ۲۱۹ تا ۲۲۳ ملاحظہ بفرمائید

قرآن - ۱۷: ۲۸

ایضاً - ۲: ۲۰

در نسخہ ”حکیم علیم قدیر“ درج است۔

در نسخہ ”بر ریاض“ مرقوم است۔

در نسخہ و ”محمد والدہ“ نہ نوشتہ شدہ است۔

بیشتر از خطرهای این سفر و مہالک این راہ بے خبرند و از استعدادِ اِستِرا د این راہ بے پایان و تحصیل اسبابِ نجات از مہالک این سفر غافل و این سفر را منازل بسیار است، اما از روی اجمال شش منزل است کہ آن اصول مراتب و منازل مسافران عالم بقاست اول، منزل صلب پدر است و دوم رحم مادر، و سیوم، فضای عالم فانی، چہارم لحد، پنجم عرصات محشر^۱ ششم بہشت یا دوزخ کہ ہر دو دار ابد است و نعیم و آلام^۲ این دو منزل را نہایت نیست خَلِیدِیْنَ فِیْہَا مَا دَامَتِ السَّمَوٰتُ وَ الْاَرْضُ^۳ منزل اول و دوم آدمی کمال نیافتہ است، کمال نشان^۴ انسان در منزل سیوم ظاہر میگردد و تعدد وجود انسانی را در منزل دنیوی بر محک امتحان و لَنْبَلُوْنَكُمْ حَتّٰی نَعْلَمَ الْمُجْہِدِیْنَ مِنْكُمْ^۵ و الصَّبِرِیْنَ^۶ می زنند و اکتساب سعادت ابدی درین منزل می توان کرد انرا کہ تو دنیا مے خوانی کہ تو دنیا را طیست بر سر راہ^۷ بادیہ قیامت نہادہ اند و ترا درین رباط بعد از کمال نشات روزی چند مہلت داد تا ازین رباط زادر راہ بادیہ قیامت برداری و درین ایام^۸ مہلت نعمت ظاہر و باطن بر تو ریختہ و کتب^۹ بخود را بر السنہ انبیاء و رسل بتو فرستادہ جتہائی الہی بر تو محکم کردہ و بیان کیفیت و اکتساب سعادت و شقاوت کردہ و ترا از نعیم

(۱) در نسخہ "استغفار" منقول است و از روی معنی درست نیست۔

(۲) در نسخہ و وجہ "میدان عرصات محشر" تحریر شدہ است و این درست است۔

(۳) در نسخہ و "الائی" منقول است۔ البتہ "آلام" درست معنی دید

(۴) قرآن۔ ۱۱: ۱۰۷

(۵) در نسخہ و وجہ "آدمی کمال نیافتہ وقت (ج۔ است) کمال نشات انسان" درج است و ہمیں از روئے معنی صحیح است

(۶) قرآن۔ ۳۱: ۴۷

(۷) در نسخہ و "می خوانی" درج نیست۔ البتہ عبارت سنہ درست است

(۸) در نسخہ لفظ "راہ" حذف شدہ است

(۹) در نسخہ و "مہلب" تحریر شدہ است و ان درست معنی نہ دہد

(۱۰) در نسخہ و "کتاب" درج است

درجات و شدت عقوبت آگاه کرده و ترا مخیر و مختار گردانیده تا اگر این نعمت خواهی حقیر فانی را
 مفتاح ابواب سعادت ابدی و سیله صدر درجات و نعیم سرمدی گردانی و اگر خواهی که موجب
 سلاسل و اغلال عذاب آنجهانی و موصل آتش تشویر و تاسف و حسرت جاودانی سازی^۱۔
 نظم

پادشاهی ذوق معنی بردنست
 نه بزور ظلم دنیا^۲ خوردنست
 هر کسی را جیفه دنیا دهند
 دولت آنکس یافت کسی عقبی دهند^۳
 گرچه کرسی سرفرازی بایدت
 ترک ملک بانمازی بایدت
 فی المثل گر صد جهانست آن تو
 آنچه بفرستی تو انست آن تو
 گردرین ره بنده گر یا آزاده
 می نه بنی آنچه بفرستاده

(۱) در نسخ و "تا اگر خواهی نعمت حقیر فانی را مفتاح سعادت ابدی۔" درج است و این عبارت از روی معنی صحیح است

(۲) در نسخ ج، و "توانی" درج است و این صحیح است

(۳) در نسخ و "دینی" نوشته شده است و این صحیح است

(۴) این شعر در نسخ "ج دو" درج نیست

چون تو در دنیا نہ کردی سرفراز^۱

در قیامت چون شوی از اہل رازے

ای عزیز اقسام و انواع طاعتی کہ موصل بندہ است، باصل سعادت اخروی بسیار است، اما مجموع آن بدو اصل باز گردوئے کہ عبارت از اں التّغظیم لامرا للّٰہ والشفقتہ علی خلق اللّٰہ است۔ واستکمال این دو صفت دو جناح است مومن خواہد بود کہ در یوم لَا یَنْفَعُ مَالٌ وَلَا بَنُونَ^۲ بواسطہ این دو جناح از عقبہ صراط بآسانی بگذرد و از عذاب جاودانی خلاص یابد۔ قسم اول، ازین دو گانہ انتشار فرمان الہی است و قسم دوم، ملازمت در راہ احسانست کہ مفتاح سعادت ابدی کما تنابہی است، قسم اول عبادات بدنست کہ آن حقوق اللہ است۔ چون نماز و روزہ و تلاوت قرآن و امر معروف و نہی منکر و امثال آن و نوع دوم طاعات مالیست کہ آن تعلق بخلق دارد چون زکوٰۃ و صدقہ و عمارت پل و رباط و تربیت ضعیف^۳ و مساکین و ایتام و اعانت مہوف و نصرت مظلوم و غیر آن و افضل اقسام نوع اول کہ عبادات بدنست نماز است و قیام بادای حقیقت آن و حقوق این قسم جز از ارباب قلوب متصور نشود زیرا کہ حقیقت نماز مناجات است با حضرت صمدیت^۴ و مناجات مخاطبہ بود و مخاطبہ معروف مطلق از

(۱) در نسخہ ج ”کاروساز“ مرقوم است

(۲) در نسخہ و ”باز میگرد“ نوشتہ شدہ است و این صحیح است

(۳) قرآن ۸۸:۲۶

(۴) در نسخہ ج ”ابدی“ حریف شدہ است

(۵) در نسخہ و ”عمار و غیرہ تربیت ضعیفان“ منقول است البتہ از روئے عبارت و معنی عبارت نسخہ ج، ”و“ صحیح است

(۶) در نسخہ و حدیث نبوی ”الصلوٰۃ مناجات الرب“ درج است و این منقول و بر کل است۔

عارف کامل محقق درست آید و قیام و قراة و رکوع و سجود و تشهد و تکبیر و تسلیم صورت ارکان ظاہر نماز است^۱ و این صورت را روحی و این ظاہر را سری و معنی باید تا حقیقت آن مطلوب است بحاصل آید^۲۔ ای عزیز نماز قدحہ باد عنایت است^۳ کہ مشعلہ انوار ہدایت در دل مخصوصان عنایت ازلی مے افروزد کہ الصلوٰۃ نور قلب المؤمن تا مصلیٰ نماز محقق بواسطہ اشعہ ضیائی آن معنی انعکاس انوار جبروتی در مرآت ملکوتی مشاہدہ مے کند و در رقوم آیات اسرار سنن ربہم ایتنا فی الافاق و فی انفسہم^۴ از صفحات اوراق کائنات می خوانند تا انگاہ کہ سوابق جذبات عنایت از بوادی کرم استقبال حال وی کند و کون صغری و کبری را با شواہد و دلائل در کتم عدم اندازد و خاشاک وجود تعینات و ہمی را بآتش فنا بسوزد و بی زحمت انفال وجود و حدوث براق ہمت در فضای ساحات عالم جبروت راند و در مطالعہ سبحات انوار جلال و جمال معبود از رویت ظلمات تکالیف رسوم عبادت عابد فانی گردوید و ہمچنین نماز کنندہ کہ شنیدی کی برابر بود با غافل کہ با ظلمات ہواء حس^۵ (ہوس) نفسانی و کدورات و ساوس شیطانی بر زمین می نہد و بر میدارد و از سر رسم قیامی و رکوعی و سجودی کھی آرد فاتحہ بغفلت بخواند و تکبیرے

- (۱) در نسخہ و ”ارکان صورت ظاہر نماز است“ تحریر شدہ است بلحاظ معنی چند ان فرق نیست
- (۲) در نسخہ و بعد از ”بحاصل آید“ آیت قرآن ”ان الصلوٰۃ تنہی عن الفحشٰی والمنکر“ (قرآن- ۲۵: ۳۹) درج است و بر محل است
- (۳) در نسخہ و ”اے عزیز حقیقت نماز قدامتہ نماز عنایت است“ مرقوم است البتہ عبارت ج و د از روی معنی و متن صحیح است
- (۴) قرآن- ۵۳: ۴۱
- (۵) در نسخہ و قرآنی آیت ”ذالک فضل اللہ یوتیہ من یشاء واللہ ذو الفضل العظیم“ (قرآن- ۳: ۶۲) منقول است
- (۶) در نسخہ و ”او احواس نفسانی“ تحریر شدہ است و این درست نیست
- (۷) در نسخہ و ”سجودی“ حذف شدہ است

و تسبیح و تحمیه و سوسه و هم و نفس که شیطانی داخل است میگوید، ای عزیز از فاتحه یک آیت این است که اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ^۱ یعنی ترا می پرستم و خاصه از تو یاری میخوانم هم و پیش چونتو هوا و نفس پرستی و بندگی فرمان شیطان کنی و در کارهای مدد یاری از لشکر و مال و از خزانه طلبی این آیت خواندن از تو کس دروغ بود و دروغ در شرع حرام است، خاصه دروغ بر حق وَ مَنْ اَظْلَمُ مِمَّنِ افْتَدٰى عَلٰى اللّٰهِ الْكَذِبَ^۲، بیان این معنی می کند چون این مقدمات معلوم کنی بدانی که عامه خلق از حقیقت نماز هیچ خبر ندارند الا ماشاء الله^۳ و اگر در حقیقت و اسرار نماز روشن تر بیایی می خواهی گوشه دار قیام با دای حقوق نماز از قومی درست آید که چون قصد مقام عبودیت کنند نقوش^۴ و جود کائنات را از لوح ضمیر خود محو کنند و باب ترک ماسوای الله دست ها بشویند و بشراب طهور زکرمضمضه کنند و برواح نسیم نفحات ربانی استنشاق کنند، رذائل اخلاق بشری را با استنثار طرح کنند و باب حیات حیا روی بشویند و بزلال توکل غسل مرفقین کنند و ازین نوع بر ذرات و افتقار مسح سر کشید و اقدام سعی باب استقامت بشویند و در استقبال قبله روی دل بقبله^۵ حقیقی آرند و در نیت تحریم عهد مخاطبات روحانی تجدید کنند و در تکبیرات هستی موجودات را در اشعه آفتاب کبریا محو بیند و در رفع بدین تعلقات او هام فاسده و تصورات باطله را پس

(۱) قرآن - ۱: ۴

(۲) در نسخ لفظ "تو" درج نیست

(۳) قرآن - ۶۱: ۷

(۴) در نسخ لفظ "خبر" حذف شده است

(۵) قرآن - ۸۷: ۷

(۶) در نسخ و عبارت از "گوشه دار" تا "نقوش" حذف شده است

(۷) در نسخ و "بلعبه" نوشته شده است

پشت اندازد و در سبحانك اللهم وبحمدك بجناح تتریه در فضای عالم تقدس^۱
 طیران کنند و در قعود^۲ و پناه بحصار عصمت خاطر کائنات گیرند پس^۳ در بسم الله الرحمن
 الرحیم بدایت صبح دولت عاشقان از مشرق عنایت طلوع کند و در الحمد لله که سر بیان
 افضال و انعام حضرت بادشاهی در ششم ظاهر مراتب علویات و سفلیات مشاهده افتد و در
 دریای رافت و رحمت بیکران بیند که در حد اول اعیان وجود روان گشته پیش سفینه وجود
 این طائفه در تلاطم امواج اسرار بحر احدیت غرق گردد و بحر ازل تا بحر ابد در آمیزد و
 حقیقت مالکِ یَوْمِ الدِّینِ^۴ آشکار شود پس سیاحان قضا آن کج غرق شدگان دریای
 وحدت^۵ را بکمند تقدیر بساحل تکلیف گشت^۶ پس کمر عبودیت بر میان جان بندد و چون
 اِيَّاكَ نَعْبُدُ^۷ گفته اید پس مشرفان عالم اسباب عظیم و انفال امانت تکالیف را بر نظر
 آن سوختگان بادیه فراق عرضه دهند بلبل زبان حال باستمداد عنایت حضرت لایزال و
 اِيَّاكَ نَسْتَعِينُ^۸ را سرسیدن گیرد وجود روح بزرگوار را که عنقای قضای ساحات
 لاهوتست از قعر چاه طبیعت نظر همت بر مراتب درجات سالکان حضرت ذوالجلال افتد

(۱) در نسخ دو "در فضای بیدای عالم تقدس" منقول است در عبارت لفظ "بیدای"، نقل و اضافی می نماید

(۲) در نسخ "قعود" درج نیست

(۳) در نسخ دو فقط "بسم الله" تحریر شده است

(۴) قرآن - ۱: ۱

(۵) در نسخ دو "تا تنهایی" درج است و این نیز بروی معنی صحیح است

(۶) در نسخ و لفظ "آن" اضافه به نظر می آید

(۷) قرآن - ۱: ۳

(۸) در نسخ و "احدیت" منقول است

(۹) در نسخ دو "کشند" درج است و همی صحیح است

(۱۰) قرآن - ۱: ۴

(۱۱) ایضاً - ۱: ۴

که بمعراج ترقی عروج میکنند^۱ و خواطف طمع^۲ ویرا در یابد و اِهْدِنَا الصِّرَاطَ
 الْمُسْتَقِيمَ^۳ ناطق شود، پس از ندیمان مجلس انس که در عالم ارواح شراب خطاب
 ”اَلَسْتُ^۴“ با هم می خوردند یاد آرند صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ^۵ بگویند۔ پس هر
 دو آن بیچاره و مطرودان سرگشته منشور را بیند برکنار^۶ بسط قبول محروم مانده و در ظلمات تیه
 غفلت گم گشته غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ^۷ گفته آید۔ ای عزیز نغی
 دانم تا ازین سخنان چه فهم خواهی کرد و اگر در همه عمرت یکبار این چنین فاتحه خواندن دست
 دہدگوی دولت از میدان مسابقت مبارزان صفوف ولایت بردی۔ نظم

ولیک این صفت رهر روان چالاک است
 تو نازنین جهانی کجا توانی کرد
 نہ دست پائی اہل را فردے توانی بست
 نہ رنگ و بوی جہانرا رہا فرو توانی کرد

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- (۱) در نسخہ و ”کہ بمعراج ترقی عروج میکنند“ حذف شدہ است
 (۲) در نسخہ ”مراحب طمع“ مرقوم است و این از روئے معنی درست است
 (۳) قرآن۔ ۵:۱
 (۴) در ہمہ نسخہ فقط منہا ”الست“ درج است و در جہت آیت قرآنی ہیچ اشارہ موجود نیست و کمل آیت قرآن این است وَ اِذْ اَخَذَ
 رَبُّكَ مِنْ اٰدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ اَشْهَدَهُمْ عَلٰى اَنْفُسِهِمْ^۱ اَلَسْتُ بِرَبِّكُمْ^۲ قَالُوا بَلٰى^۳ شَهِدْنَا^۴
 اَنْ تَقُولُوا اَيُّوْمَ الْقِيَمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ۔ ۱۷:۷
 (۵) قرآن۔ ۶:۱
 (۶) در نسخہ و قبل از ”برکنار“، ”در خفیض بہبوط“ درج است و این الفاظ در نسخہ و موجود نیست
 (۷) قرآن۔ ۷:۱
 (۸) در نسخہ و ”فرق“ منقول است۔

اگر باب ندامت بر آوری غسل
 همه کدورت دل را صفا توانی کرد
 زمزلات هوس گربروں نهی قدم
 نزول در حرم کبریا توانی کرد
 ای عزیز چوں دانستی که قیام بادای این نوطاعات از تو و امثال تو

(۱) در نسخہ "ریاضت" درج است و این ایضاً صحیح است البتہ در نسخہ ج این لفظ حذف شدہ است

(۲) آخری شعر در نسخہ و درج نیست البتہ اشعار درج ذیل کہ در نسخہ ج و منقول نیست۔ ولی چنان بنظری رسد کہ این اشعار بہ میرسید علی ہمدانی علاقہ ندارد

طمرہ گان پاکباز آزاد ہند	ہرگز آن کی نو نیاز آزاد ہند
کردی این زندگی می بایدت	پای تا سر بندگی می بایدت
راز و مشغولی عالم ترا	نیست پروای خدا یک دم ترا
چون نمی آید بسوز از خویش تو	کی توانی شد خدا اندیش تو
چارہ این چیست در خون آمدن	وازد وجود خویش بیرون آمدن
مردی باید تمام این راہ را	جانفشانی باید این در گاہ را
سالہا بروند مردان انتظار	تا یکی رایا رشد از صد ہزار
کار آسان نیست با در گاہ او	خاک می باید شدن در راہ او

(۳) قبل از "لغوی چوں دانستی" در نسخہ و مندرجہ ذیل عبارت در از درج است۔ عیاست کہ عبارت مذکور بر محل و موزون است و

اسلوب عبارت روشن کند کہ این عبارت از میرسید علی ہمدانی است بدین وجہ ما عبارت مذکور این جا درج کردہ ایم
 "و ہم چنین روزہ نہ آست کہ از حج تا شام دہان از آب۔ و نان در بندی و بہ غیبت و بندیان و لغو بکشی و ہنگی ہمت دون بر آن
 منصرف گردانی کہ تا شام چہ خواہم و الوان نعمت پاک بخلق تا پاک رسانی و بقوت نفس بہیمی چندان تناول کنی کہ نہ از گرانی توانی کہ
 نفس زدہ از گندگی بخواب توانی رفت و ہمہ سایہ فقیر از گرنگی ز قوت نفس گذار یابد و نہ خواب بخواب بیند این چنین روزہ جز کسالت و
 بطالت و حمالی و گناہی فایدہ نمدہد و در محشر عظمی خبر جز خسارت و ندامت بہرہ نیابد حقیقت روزہ آن باشد کہ از ہدایت طلوع صبح
 اقبال تا نہایت شام ارتحال از ماسوائی المطلب صائم باشی و جز بر خوان "ابیت عند ربی یطعمنی و ینسقین" (قران ۲۶:
 ۷۹) افطار نکنند تا بعطیہ جزای الصوم لی وانا اجزی ربہ (حدیث قدسی) پرسند و این حقیقت جزا را باب
 قلوب و اصحاب (باقی حاشیہ صفحہ ۵۴ درج است)

متصور نمی شود و قسم دوم را غنیمت دان که اسباب آن ترا مهیا گردانید اندوان شفقت و احسانست در حق بندگان او، و این را محقق دان، راس های خلاق محضرت عزت بسیار است و هر کسی برایی که موافق حال او بود بدان آنحضرت تقرب تواند کرد و راهی که حاکم و بادشاهی بوسیلت^(۱) آنحضرت لایزال تواند رسید عدل و احسانست و در خبر است که اول چیزی که روزه قیامت از خلاق سوال کنند از نماز بود اما بادشاهانرا که اول چیزی که سوال کنند از عدل و احسان بود، ای عزیز هر احسانی که از دست و زبان توبه بندگان

غیب القلوب را نصیب نیست دیگر تلاوت قرآنست که افضل العبادتست و از جمله آن یک آیت کریمه اینست لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ (قرآن ۲۱: ۵۹) مدتهاست که تلاوت قرآن مشغول اثری ازین خشوع و خشیت باز نمازی تلاوت قرآن نه آنست که بصوت و حرف دهان کشائی و تحرک سر زبان عبارت قرآن آرائی و الحان و نغمات و برداشت و فرداشت اصوات صیحت جاه کاذب از درده گردون بگورانی و کلام ربانی بر زبان دل را محل و سواس شیطان داری و بدین نوع فخر و مباهات کنی و خود را حامل قرآن دانی، حامل قرآن عامل تمام احکام قرآنست بنمائی تا از سران القرآن نظیر اوطیان الی سیدطن و از حقیقت مامن چون من القرآن الاوله ستون الف فهم چه فهم کرده و اگر چیزی فهم کرده جز بر صفحه احوالت لایق نیست او امر و نواهی در کلام الهی را نیکو فراداشت (ایں جاتسلل عبارت، فصاحت و مفهوم منقطع می شود) و از چه باز داشت آفتاب بے نور و مشک بی بوی نمی باشد بغیر و نفس و ذکر و از کار مغرور نشوی که این تلاوت که از سر غفلت و ریاضت و بغیر از معنی رب قال القرآن و القرآن نبعثه ثمره نتیجه ند حقیقت تلاوت آن باشد که بنمای جوارح و اعضا بقیه احکام در آمده بر طهارت اصلی باری هنوز بای لب به مای لبم نه پیوسته حقیقت اسرار ابله بر دل بکشاید و از تمامی ظروف حروف خوان رزق و اودات غیبی از حضرت ت قدسی در مجلس انسی بمذاق جان تائی رسد و بغیر از حقیقت اللہ نقوش و اشکال کمونات از نظر همت اقتاده کُلُّ مَنْ عَلَيْهَا فَانٍ وَ يَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَ الْاِکْرَامِ، (قرآن ۲۶: ۵۵-۲۷) ای عزیز اگر بنماز و روزه و تلاوت عبادات چنانکه شرح قیام می توان نمود مقصود و جو در یافتی مبارکت باد و لا جهد کن و سعی نمائی تا از کرامت احسان و عبادات یقین و مالے باز نمائی و از راه بی ریای و بی منت و آثار آمده است و در صدقه المنان اکثر من اجره و چند آنکه می توانی تحم احسان و نذر را برادر زمین اخلاص بکار تا در پیوم خصال "كَمْ تَلَّ حَبَّةً أَتَبَّتَتْ سَبْعَ سُنْبُلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ" (قرآن ۲۶: ۲) وَ تَمَرَهُ نَعِيمٌ مَّقِيمٌ (قرآن ۲۱: ۹) "مَا ذَا مَتَّ السَّمَوَاتُ وَ الْأَرْضُ" (قرآن ۱۰۸: ۱۱) -

(۱) در نسخ و "مقصود" نوشته است و همی صیح است

(۲) در نسخ و "بدان آنحضرت تقرب تواند کردی و راهی که حاکم و بادشاهی بوسیلت" حذف شده است -

حق می رسد گنجی است از گنجهای عجبی که قابل زوال نیست امروز که قدرت^۱ داری از گنجهای باقی چند انکه توانی به نه که تا در روز در ماندگی ترا دست گیرد، ای عزیز کار دنیا آن سهل تر و حقیر تر است که مردم^۲ گمان برده اند و کار آخرت از آن صعب تر است که خلق تصور کرده اند و در اخبار آمده است که در روز قیامت موشی الست از هیبت آن موقف آسمانها شگافته شود و کوههای چون ابر در هوا روان کردند و فرشتگان آسمانها بر زمین آیند و صف زنند و خلائق را در میاں گیرند و آفتاب را یک مقدار میله نزدیک سر خلائق بدارند مردم از تشنگی و گرمای عرق شوند و دوزخ را حاضر گردانند و از غضب پروردگار آتش ریختن گیرند و دوزبان^۳ آن مخلوق احاطه کنند و حضرت جباری بصفت قهاری متجلی شود و جمیع انبیاء و اولیاء مد هوش کردند تا بحدی که ابراهیم خلیل صلوات الله علیه از هیبت آن موقف اسمعیل را که جگر گوشه اوست فراموش کند و این حال پیغمبران بزرگست بنگر که حال عامه خلائق چگونه باشد و حال بادشاه و حاکم از همه سخت تر است زیرا که هر کسی را از احوال خود پرسند و حاکم را از احوال جهانیان خواهد پرسید اگر در آن روز توقع عفو و غفران داری از آنحضرت امروز که در دنیا با بندگان او بعدل و احسان معامله کن و این وقتی میسر شود که

(۱) در نسخج از "گنجی است" تا "قدرت داری" درج نیست

(۲) در نسخج لفظ "مردم" حذف شده است

(۳) در نسخج "در عرق غرق شوند" نوشته است و این بردی معنی درست است

(۴) در نسخج لفظ "امروز" درج نیست

پیران رعایا را چون فرزند باشد و جوان را چون برادر و طفلان را چون پسر و مظلومان را تا صروطالمان را قاطع و فاجران را واضح و تابیان را واضح و مطیعان معین و در قول صادق و در عهد واثق و در نعمت شاکر و در محنت صابر و در عمل مخلص و در رفعت متواضع و در جمال پارسا۔ ای عزیز بادشاه وکیل و خزینہ دار حق است بر تو باد کہ در خزانہ حق بہوا و نفس و تسویل شیطان تصرف کنی و آنچه گیری بحق گیرے و حق بمسحق برسانی تا در عذاب و فضیحت ہول فزع اکبر در نمائی۔ ای عزیز تو باد کہ امور مسلمانان را بنفس خود تفقد کنی و امری کہ بر تو واجب گردانیدہ اند بدگیری حوالہ کنی و در حکومت رفیق باشی و باضعیفان بہادر سخن گوئی و رعیت خود را امر معروف کنی و چنانکہ در ہر دہی بہ جہت تحصیل مال شخصی تعیین کردہ بجهت اقامت دین ہم شخصی معین گردان تا فرزندان ایشان را تعلیم علم کنند و اقامت جماعت و بیان ایمان و اسلام کنند و ظلمت جہل و بدعت از مسلمانان دور گرداند و زہار کہ ہیچ امری از امور دین را سہل نگیری کہ ہر گاہ کہ آنرا سہل گیری، ہیچ ثمرہ نہ بد و سرعت نفوذ احکام دین نہ موقوف بحکم سیاست است و اسباب آن ترا مہیا کردہ اند پس باید کہ در وقت انفاذ امور دین صولت غیرت را بحکم قرین گردانی تا منہج ظہور حق گرد و اگر شخصی از طاعت حق ابا کند سیاست بلیغ فرمائی و بواسطہ قرابت و دوستی و بزرگی مداہنہ کنی تا

(۱) در نسخہ "وظفان را چون پدر" حذف شدہ است

(۲) در نسخہ لفظ "علم" درج نیست

(۳) لفظ "دین" در نسخہ درج نیست

نکال و عبرت اهل فجور گردد و اگر کسی را تعذیر برائے حق خواهد فرمود از وی حقد و دشمنی در دل دارد در تعذیر از انتقام آن گین پرہیز کنی و طاعت حق را با ہوائی نفس نیامیزی و چون از تو قوی یا فعلی صادر شود کہ بخلاف حق باشد و بر اثر آن طاعتی و احسانی کنی تا ماحی آن سیہ گردد و جہد کن تا از تو ہر روز طاعتی و عملی صادر شود کہ غیر حق ہیچکس را بران اطلاع بنود کہ بزرگترین وسیلت است بجناب قدس الہی و ان نیت خیر است و ذکر نہانی چندانکہ توانی بگوی و این وسیلت را محکم ساز و ہیچنا کہ در حرم و اہل بیت خود تو وقع عصمت داری و صلاحی اہالی حرم ہای جمیع مسلمانرا ہیچنان اعتقاد کنی و ہیچ وجہ نظر خیانت روانداری و چون کسی را بکار خیر دلالت خواہی کرد اول خود بدان عمل کنی زیرا کہ نظر حق بر فعل ناصح بیشتر از انست کہ بر قول وی جہد کن تا پیش از انکہ و اصف خیر شوی موصوف بخیر خود بدان عمل کنی زیرا کہ نظر حق بر فعل ناصح بیشتر از انست کہ بر قول وی جہد کن تا پیش از انکہ و اصف خیر شوی موصوف بخیر گردی۔ ای عزیز حرام مخور^(۱) و ضعیفان را محروم مگردان کہ حقیقت خود را محروم گردانی۔ ای عزیز یقین دان کہ بعد از ہر مرادی، نامرادی خواہد بود و در عقب فراخی تنگی و در عقب راحتی سختی و در عقب ہر نعمتی سختی پس اگر چہ نعمت بسیار بود اسراف مکن و بقدر حاجت کفایت کن و در وقت نعمت از حال محنت زدگان بیندیش و در وقت فراخی محتاجان را دست گیر کن البتہ مجازات و مکافات خواہد بود۔ ای عزیز کرامت

(۱) در نسخہ دو "حرام مخور و حرام مکن" منقول است

بنده محضرت عزت به قدر تقوی و یست بس هر که تقوی وی زیاده تر نزد حق گرامی تر - ای عزیز بدانکه اگر در ولایت تو یک گرسنه یا برهنه ظلم رسیده باشد و ترا حال وی خبر بود و تفقد حال وی نکنی از مرتبه اهل تقوی نصیب بنود، ای عزیز خرچ مال در مقابله دخل است بهر نوع که در آید بهمان نوع بیرون رود و اگر از وجه حرام در آید بحرام خواران بیرون رود و بکاری خرچ شود که سبب بدنامی دنیا و گرفتاری قیامت باشد - و اگر از وجه حلال در آید در کاری صرف شود که سبب نیک نامی دنیا و سعادت آخرت باشد - ای عزیز بدانکه تا با کسی شفقت و نیکی کنی با دیگری شفقتی و بدی مکن که بی شفقتی و بدی ناکردن به از شفقت و نیکی کردن - ای عزیز پیغمبر صلوات الله علیه و سلم، می فرماید که از برای بهشت آفریده اند، دل ویرا محل رحمت کرده اند و اسباب تحصیل آن بروی آسان گردانیده اند و هر که برای دوزخ آفریده اند دل ویرا از سعادت رحمت محروم گردانید اند و اثر طاعت بروی دشوار گردانیده اند و معصیت را در دل وی شیرین کرده اند - پس از سر انصاف در خود تامل کن تا در خود چه می یابی اگر خیر است فیهام^۱ و اگر نه بعلاج مشغول شوی، ای عزیز، هر چه پیش آید شاکر باش که شکر موجب زیادتی راحت و نعمت است اگر شاکر نمی توانی بود هر چه پیش آید راضی باش که رضا موجب جمعیت است و اگر راضی نمی توانی بود هر چه پیش آید دران صابر باش که صبر موجب فرح و کشانش است و فرو در این مقام هیچ مقامی دیگر

(۱) در نسخ "آتش" درج است

(۲) در نسخ و لفظ "نه" حذف شده است و این لفظ برائے درستی معنی اہم است

نیست بگر مقام اهل دوزخ اعاذنا الله من الیم عذابه، وخلصاً من شرور النفس و مکاید
الشیطان و اخر جنا من تیه الحیوت و ظلمات الغفلة برحمته انه قریب مجیب و الحمد لله وحده۔
والسلام علی من اتبع الهدی و سلم تسلیماً کثیراً کثیراً۔

.....☆.....

ضمیمہ (الف)

این واردات شیخ سلطان^۱

الہی اگر از قباح افعال شرمسارم سعت رحمت درگاہ کرم ترا امیدوارم^۲ الہی بیچارگی
ضعف مارا با سطوت قہر تو طاقت نیست سوز دلہای خستہ مارا جز از نسیم عنایت تو راحت
نیست آنچه لایق حضرت قدوسی تست از نفس خبیث خوب^۳ نمی آید خریداری معیوبان
مفلس جناب کرم تر انمی شاید۔

نظم

گنج امان نیست درین خاک دان
مغز وفا نیست درین استخوان
ہر کہ از و خورد دہانش بدوخت
وانکہ ازو خورو زبانش بسوخت
پیشتر از ما دگران بودہ اند
کز طلب ملک نیا سودہ اند

(۱) این واردات شیخ سلطان ارسال (ب) این واردات شیخ سلطان (ج)

(۲) ”درگاہ“ (ب) درنخب ”درگاہ ترا امیدوارم درج است“ و لفظ ”کرم“ حذف شدہ است

(۳) ”خبیث ما خوب“ (ج) درنخب لفظ ”ما“ نقل شدہ است

حاصل آن جمل تو بین تا چه بود
 کوشش جمله زیان^۱ شد چه سود
 گر ملکی عزم ره آغاز کرد
 زین بتواتر سفری ساز کرد
 پیشتر از خود بنه بیرون فرست
 توشه^۲ فردای خود اکنون فرست
 موکب^۳ کز این دایره دین است و بس
 توشه^۴ این راه همین است و بس



۱. 'زیان' (ج) در الف 'کوشش' شان جمله زیان شد، 'لفظ زیان' بروی معنی درست است نه که زیان -
 در نسخه ج 'مربک' منقول است -
 در نسخه ی 'گوشه' نوشت است و این درست نیست -

ضمیمہ (ب)

این مکتوب حضرت امیر کبیر مولانا جعفر ارسال فرمودند^۱

السلام علیکم اهل بیت الرّحمته والطّهاره اما بعد فقد نزل علينا
طیر مقدس من قدس الالاهوت فلم نعرف قدره لغلبه^۲ الناسوت
فعان لعزه و طار و احزنا الى این دارثم استخبرنا من اهل
الاسفار فا خبرنا المخبرون الزوارون ذلك الطیر القدسی النازل
لمصلحته الناسوتین فقدوردنی دیار فیها ماء الحیوة مع ان
وجوده المقدس مادة الحیوة فیحشرنا و ندمنا^۳ علی ما فعلنا
من القنات فکتبنا الى جنابه الاحمى اخیر رجوعته الینا کرما منه
وهو ارحم واسم الداعی الفقیر^۴ الجعفر

☆.....

(۱) "این مکتوب حضرت امیر کبیر میر سید علی ہمدانی قدس اللہ سرہ مولانا جعفر بدشے ارسال فرمود" (ب) "مکتوب حضرت میر مولانا جعفر ارسال فرمود" (ج)

(۲) "قدرة الغلبة ان سوت نعا زجره و طابہ و خزنا" (ج) این عبارت صریحاً غلط است

(۳) "ندمانا" (ج)

(۴) فقط در نسخ "الختیر" منقول است۔

Persian Text

**LETTERS
OF
MIR SAIYID 'ALI HAMADANI**

LETTERS OF MIR SAIYID 'ALI HAMADANI

(MAKTUBAT-I- MIR SAIYID 'ALI HAMADANI)

*An Annotated Edition with English Translation and
Historical Analysis*

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*To Saliha and Shifa
who always keep me smiling
May Allah guide them to the right path.*

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PREFACE

Mystic literature in its sheer vastness and intricacy is comparably richer than what is contained in political or elitist record. Those who approach it are invariably surprised to discover within its unimagined bulk an equally unimagined wealth of form and content. The works of the Sufi masters dealt not only with spiritual matters but, since they were in close touch with common people, therefore, they were also concerned with mundane matters. Contemporary social and political conditions compelled many Sufis to write letters to the political elite as well as their followers in order to reform the social and political ethos of the Muslim community of their times.

This literature furnishes a mirror's image of the society from all angles with utmost candidness. As a result of the efforts of some modern scholars, letters (*Maktubat*) of some of the Sufis have been brought to light and translated into various languages, including English. But still a large number of these collections lie in manuscript form in different libraries of the world or private collections waiting for the attention of the scholars.

One such collection is the *Maktubat of Saiyid 'Ali Hamadani*, a famous fourteenth century Iranian Sufi, who has left an indelible mark on the religious history of Central Asia and the Indian sub-continent. The manuscript copies of the letters, generally called *Maktubat-i-Mir Saiyid 'Ali Hamadani* are available in various libraries of the world, including India, Iran, Pakistan, Tajikistan, Uzbekistan and United Kingdom.

The letters are an important source on Saiyid 'Ali in particular and medieval Islam, in general. They not only reflect the author's intense zeal for establishing Islamic laws but also his concern about the falling of moral values and degeneration of the contemporary society. They are, in fact, a critique of the spirit of the age. Although in some modern writings references have been made to some of these letters, they have not been utilized and analysed within the framework of historical methodology, but have been presented with a whole set of preconceived notions which are almost entirely false, their meaning and spirit distorted. Lest such cursory studies should assume the tenor of truth in the long run, I felt prompted to prepare an annotated edition of the letters alongwith an English translation, for a wider readership.

I have tried my best to present a faithful rendering of the original. Besides, in the Introduction an attempt has been made to analyse the letters in order to give the reader a fair knowledge of the teachings of Saiyid 'Ali. However I am conscious of my own limitations, but then the primary object of the effort is to provoke a study of the subject in a spirit of critical inquiry.

I have received unfailing encouragement and assistance from a number of scholars with whom I have had the privilege of being in close contact for many years. They are too numerous to be mentioned here, but I take this opportunity to offer my thanks to all of them. I owe the deepest gratitude to late Professor Muhammed Amin Andrabi whose meticulous standards combined with his lively interest in this work provided a constant incentive. I am also grateful to Professors M. Sidiq Niyazmand, M. Ashraf Wani and Nasim Ahmad Shah for their valuable suggestions, and to Peerzada Ali Muhammed and Prof. G. R. Malik for literary advice. I am also thankful to Mr. Zamir Ahmad who composed the Persian text with keen interest and devotion and to Mr. Taufeeq Husain for typing out the English part with great patience.

A. Q. Rafiqi
Sydney, Australia
April 2007

INTRODUCTION

Saiyid 'Ali Hamadani was a prolific writer. According to three of his biographers, he was the author of 170 works¹. But only about 50 of them are extant. These writings include short treatises, some equisetic mystical poetry, *Maktubat* and the celebrated *Zakhiratu'l-Muluk*. The works are mostly in Persian, but a few are in Arabic, such as, *Risala-i-Khawatirya* and the famous *Aurad-i-Fathiya*. Most writings of the Saiyid are still unpublished and the manuscripts lie in different libraries of the world and with some individuals.

The extant collection of *Maktubat* (letters) number 18 excluding *Khutbat* (manuals) which were meant for the guidance of general public which is why their style and subject matter is of a different kind². The *Maktubat* were addressed to certain individuals and they reveal the inner certainty of the author, his desire to establish the faith in its true form, his thoughtfulness and restless zeal. They are reflective of the author's strong feelings about the contemporary religious and political situation-the decay in the value system the loosening of the hold of religion on public and private life and the despicable negligence of the rulers of the time. The presentation and style is unique and the letters have the stamp of their writer's personality. We have analysed briefly the teachings of the Saiyid, as contained in the letters, in Part II of the Introduction. Here we attempt a brief survey of the modern schol-

arship on the subject.

The *Maktubat* were first published in 1328/1910 by Hafiz Muhammad Hasan. Even with our best efforts we could not find a copy of this edition³. However, in 1398/1977 Saiyid Ghulam Mustafa Andrabi published the letters alongwith an Urdu translation, under the title *Maktubat-i-Imam-i-Haqani*⁴. This edition of the *Maktubat* is based on a single manuscript copy, which according to the translator was obtained by him from one of his students⁵. It contains 18 letters including a letter written in Arabic by Nuru'd-Din Ja'far Badakhshi to his preceptor, Saiyid 'Ali.

Seven of these are addressed to anonymous persons, three to Nuru'd-Din Ja'far Badakhshi and two to Sultan Alau'd-Din, and one each to Sultan Ghiyasu'd-Din, Tughan Shah, Mirza Azka, Maulana Muhammad Khawarzimi and Sultan Qutbu'd-Din of Kashmir. This fact is in conformity with the 6 manuscript copies, on which the present study is based. In the Introduction, Andrabi gives a very brief biography of Saiyid 'Ali which is not wholly based on historical facts. As for the Urdu translation, though rather free here and there, it is useful especially for those who are not well versed with the Persian language.

Dr Riyaz Ahmad in his work, *Akwal wa Asar wa Ash'air-i-Mir Saiyid 'Ali Hamadani*, also refers to the *Maktubat*. He claims that he has consulted all the manuscript and transcript copies of the *Maktubat* available in the libraries of Iran. However, he has mainly depended on the manuscript and transcript copies available in the Malik Library (Nos. 4250 and 4274) and Central Library, University of Tehran (Nos. 672 and 1666). On the basis of these manuscripts/transcripts Dr. Riyaz has identified the following 8 persons to whom the Saiyid had dispatched 16 of the letters⁶:

Sultan Muhammad Bahram Shah (2 letters); Sultan Qutbu'd-Din (one letter); Sultan Ghayasu'd-Din (3 letters); Sultan Tughan Khan (3 letters); Sultan Alau'd-Din (one letter); Mirzada Mirka (one letter); Maulana Muhammad Khawarzmi (one letter) and Maulana Nuru'd-Din Ja'far Badakhshi (4 letters).

Dr. Riyaz has also briefly described the contents of these letters and it appears that there is no disparity in the collections of

Maktubat studied by him and those consulted by me as far as the text is concerned. However, there is some variation in the names of the addressees. For example, letters 5 and 6 are addressed to Sultan Tughan Shah and Sultan Alau'd-Din in the manuscript copies consulted by me whereas the manuscript/transcript copies consulted by Dr.Riyaz attribute these to Sultan Ghayasu'd-Din and Sultan Tughan Shah respectively.

Commenting upon the contents of the letters Dr.Riyaz observes that Saiyid 'Ali wrote as an inspired votary and that he played the role of the 'guardian angel' of the Islamic principles. The Saiyid, Dr.Riyaz continues, was not the one who would compromise with his principles and that he impressed upon his readers to conform to the Islamic point of view in all circumstances.

Professor Shamu'd-Din Ahmad has reproduced and translated into Urdu 4 letters of Saiyid 'Ali in the *Danish*, the annual journal of the Persian Department, University of Kashmir. According to Professor Ahmad the letters are available in the Malik Library, Tehran (Manuscript No.4274) and the Central Library, University of Tehran (Transcript Nos.672 and 1666). Of these 4 letters Prof.Ahmad says 2 are addressed to Sultan Qutbu'd-Din and one each to Sultan Ghiyasu'd-Din and his successor Malik Sharfu'd-Din Khizr Shah⁷. However, as already pointed out, Dr.Riyaz Ahmad who has also studied the manuscript/transcript copies available in the Malik Library and Central Library, University of Tehran, ascribes only one letter to Sultan Qutbu'd-Din and according to him the second letter is addressed to Sultan Alau'd-Din. The manuscript copies which I have studied for the present study also contain only one letter addressed to Sultan Qutbu'd-Din.

However, the Urdu translation done by Professor Ahmad shows the deep learning of the translator. While introducing the letters, Professor Ahmad rightly observes that Saiyid 'Ali was a Sufi who taught what he practised himself and through his writings, including the *Maktubat*, he tried his utmost to bring the men nearer to God. The Saiyid, Prof.Ahmad points out, had a deep understanding of the religious laws.

Although Professor M. Ishaq Khan, claims in his book, *Kashmir's Transition to Islam*, to have made an in-depth study of the letters the fact is that he has made a superficial study of just 3 letters⁸ and drawn conclusions which are discordant not only with the original text but also with the teachings of the Saiyid. I have drawn the reader's attention to some glaring historical inaccuracies which mar Professor Khan's book especially the gross misinterpretation of the letters by the Professor in the revised edition of my book *Sufism in Kashmir*⁹

However, in the reprint of his book (Srinagar 2005), Prof. Khan instead of responding to my criticism in a true historical debate, has indulged in an emotional outburst. He has in fact once again drowned historical truths in the flood of misinterpretations and misrepresentations. In the Preface to the reprint, he observes that in response to his criticism I have not only "deleted several portions¹⁰ and even obnoxious pages (84-5) from *Sufism in Kashmir* (New Delhi, 1976)" but have also "raised several vicious and spacious arguments".¹¹ In order to remove any misunderstanding created by the false statements of Professor Khan it is necessary to reproduce here briefly what I have stated on pages 84-85 of the first edition of my book, alleged to have been deleted in the revised edition.

1. Saiyid 'Ali does not consider the practicability of the conditions he wants a Muslim ruler to impose on the non-Muslim subjects, especially in a country like Kashmir where the great majority of the people were non-Muslims.

2. Saiyid 'Ali left Kashmir when Sultan Qutbu'd-Din did not respond warmly to his teachings.

3. Saiyid 'Ali adhered strictly to Shari'a and Sunna.

4. Saiyid 'Ali believed that people had failed to recognize his merits properly and did not know the value of his scholarship. However, he thought generations coming after his death would be able to recognize his worth¹².

Even a casual reader will notice that I have not only reiterated all these statements in the revised edition, but have also explained them with greater clarity and objectivity.

1. The statement is a part of the discussion regarding Saiyid 'Ali's attitude towards the non-Muslim subjects of a Muslim ruler. While discussing the issue at some length, I have pointed out that in the *Zakhiratu'l-Muluk* the Saiyid asks a Muslim ruler to treat his non-Muslim subjects in accordance with the terms as laid down in the "Covenant of 'Umar'". I have further observed that the authenticity of the document appears to be doubtful and that Saiyid 'Ali in dealing with the question of *zimmis* has followed the general pattern of the Shafi'i law and has prescribed severe discriminatory conditions. He did not consider the feasibility of imposing such conditions in a country like Kashmir, where the great majority of subjects of the Sultan were non-Muslims¹³.

In fact, Professor Khan has questioned this assertion of mine saying that the "document has been quoted out of context" and that Saiyid 'Ali refers to it only in the "context of the Magi and *Ahli-i-Kitab*" and not in the context of other non-Muslims (i.e. Hindus of Kashmir).¹⁴ In response to this observation, I have, in the revised edition, quoted the original Persian text and drawn the attention of Professor Khan to the fact that had he not depended on the Urdu translation of the *Zakhiratu'l-Muluk*¹⁵ he would have noticed that Saiyid 'Ali while discussing the "Covenant" refers to the *kafirs* also and treats them on par with *ahli-zimma*¹⁶.

2. Regarding the issue of Saiyid 'Ali's relation with Sultan Qutbu'd-Din of Kashmir¹⁷, Professor Khan, unwittingly, admits that the statement has not been deleted when he says "Rafiqi is at pains to labour the point raised in his first edition that Sayyid 'Ali Hamadani left Kashmir in disgust because of his differences with the Sultan over the question of Shari'a"¹⁸.

3. I have not only reiterated the statement but have also emphasized that implementation of the Shari'a, in letter and spirit, is the focal point of Saiyid 'Ali's teachings¹⁹.

4. The statement is based on the *Khulasaltu'l-Manaqib* of Nuru'd-Din Ja'far Badakhshi. I have not only reproduced the statement but have also analysed the reported remarks of Saiyid 'Ali in the context of his severe criticism of the ruling class and some 'Ulama of his time²⁰.

However, what is surprising is that the statement does not appear "obnoxious" to Professor Khan when he himself quotes Badakhshi approvingly and says that Saiyid 'Ali was not happy with his contemporaries as they were "unable to recognize the value of his work and his role and that it would become intelligible only a century after his death" ²¹.

This, to say the least, is a 'double talk' and the criticism of Professor Khan is all subjective; otherwise, in each case, it is hard to see how any of these statements can be described as "obnoxious".

In fact, Professor Khan attempts to write history from a partial and distorted perspective. While responding to my basic criticism Khan is selective and evades many important and core issues. However, the arguments, which he has now put forward in defence of what he calls "focal points", lack in reason and are illusive. They in fact raise more questions than they answer. I will scrutinize here only those points which are relevant to the present study²². He argues:

"Rafiqi's bold and repeated assertion that Mir Sayyid 'Ali Hamadani addressed only 'one letter' to Sultan Qutbuddin 'and not two as claimed by Khan' is belied by two letters in their original Persian text reproduced in this edition (reprint)".²³

This newly found evidence of Professor Khan is not only deficient and weak but overlooks more solid and substantial evidence which supports my view that the Saiyid addressed only one letter to the Sultan of Kashmir.

First, Professor Khan observes intriguing and inexplicable silence over the misrepresentation of the evidence (*Majmu'a Rasail of Mir Saiyed 'Ali*, Manuscript No. 1979, f.26b, Research Department, Srinagar) he has quoted in support of his argument²⁴. It is only when I pointed out that the manuscript copy, under reference, contains only one letter as addressed to Sultan Qutbu'd-Din²⁵, Khan started looking for the new evidence. But of the two letters now appended to the reprint of his book, only one contains the name of Sultan Qutbu'd-Din while the second letter does not bear the name of the addressee ²⁶. In fact he does not even iden-

tify or cite any primary or secondary source from which he has copied these letters. Professor Khan fails to explain as to how he has come to the conclusion that the second letter is also addressed to the Sultan of Kashmir.

Second, and which is more important, the six manuscript copies which I have studied for the present study, including the one Professor Khan claims to have consulted, contain only one letter as addressed to Sultan Qutbu'd-Din. In all these manuscript copies and other collections studied by other modern scholars, the second letter, under reference, is addressed to Sultan 'Alau'd-Din.

Third, Professor Khan is selective and circumspect in choosing his references. He quotes from Dr. Muhammad Riyaz's work (*Ahwal u Athar wa 'Ash'ar Mir Sayyid 'Ali Hamadani*) wherever he finds the work supportive of his arguments but observes conspicuous silence over Dr. Riyaz's statement that the manuscript/ transcript copies of the letters available in different libraries of Iran contain only one letter as addressed to Sultan Qutbu'd-Din.

However the point at issue is not whether Saiyid 'Ali addressed one or two letters to the Sultan of Kashmir, but the misrepresentation of the contents of these letters and the wrong conclusions drawn by Professor Khan. It is important for him to hold to the view that Saiyid 'Ali addressed both the letters, under reference, to Sultan Qutbu'd-Din, otherwise all his arguments and assertions regarding the Saiyid's "historical role in Kashmir" will lose creditability.

While describing Saiyid 'Ali's "historical role in Kashmir", Professor Khan observes that the Saiyid "allowed practical wisdom and expediency to guide him in his attitude towards the Sultan's non-Muslim subjects" and that "in another letter" he asked the Sultan to "popularize the Shari'a, but only within the possible limits". Further "a different social milieu mellowed the attitude of Sayyid 'Ali towards non-Muslims (of Kashmir)" and the "humility" of the Saiyid and " his respect for a true Brahmin" are revealed in the verses quoted in the "letter he wrote to the Sultan of Kashmir from Pakhli"²⁷.

The "expediency" and "practical wisdom" are the jargons

practised by politicians, and it is not the trade of the Sufi masters. Even a summary glance at the letters would show that Saiyid 'Ali did not see to eye to eye with those who strove to effect some sort of compromise as far as the religious law is concerned. A touching example of the profound respect with which Saiyid 'Ali would hold the Shari'a is revealed in his letter to Sultan Tughan Shah. While reminding the Sultan of his failure to implement the Shari'a, Saiyid 'Ali declares: "I have entered into covenant with Allah that even if all the inhabitants of the earth turn against me and the swords will burst from the sky I will never conceal the truth and for any consideration sell religion for worldly benefits"²⁸.

Saiyid 'Ali's profound regard for the Shari'a and his keen desire to put it into practice in letter and spirit is also revealed in the letter written to Sultan 'Alau'd-Din (and not to Sultan Qutbu'd-Din as maintained by Professor Khan). While reminding the addressee that a "just and able ruler is one who directs the progeny of Adam to the right path" the Saiyid urges him to "leave no stone unturned to implement the Shari'a so that the rule of divine law is firmly established and the darkness of cruelty and innovation in religion do not spread on the borders of the Shari'a"²⁹.

Professor Khan's statement that Saiyid 'Ali asked Sultan Qutbu'd-Din to implement the "Shari'a but only within possible limits" is a gross misinterpretation of the letter also a misrepresentation of its contents³⁰.

Similarly, Professor Khan's claim that the "social milieu" of Kashmir "mellowed" Saiyid 'Ali's attitude and that he showed "humility" and "respect" for a true Brahmin³¹ is another flawed and far-fetched observation.

Firstly, the verses quoted by Saiyid 'Ali in his letter to Sultan Qutbu'd-Din have been quoted out of context and have been mistakenly interpreted as eulogizing a "Brahmin", having no regard for the text of the letter.

Secondly, in the letter under reference, Saiyid 'Ali bemoans the sad state in which Muslims of his time had fallen. Their deeds and actions, the Saiyid observes, are not in accordance with the true spirit of Islam. While expressing his disappointment at this

state of affairs Saiyid 'Ali quotes the following verses ³²:

If a Brahmin contemplates my condition,
He too will show me the door;
My actions are such (that) I am not,
Worthy of even standing before an idol (not to talk of Omni
present God)

Likewise, Professor Khan's assertion that in another letter, the Sayyid's praise for "his close companion," Maulana Muhammad Khawarzami, "for having gained spiritual bliss in the region of infidels also bears elaborates testimony to the fact that he [Saiyid 'Ali] was in no hurry to impose a pristine model from above³³" is another example of Khan pulling the facts out of their context. In fact Professor Khan has grossly distorted the contents of the letter by quoting the statement of Saiyid 'Ali partially. In the letter under reference Saiyid 'Ali instead of "praising" the Maulana asks him "how (*chi*) can one find peace in the land of the infidels where the wicked (*ashrar*) and the sinful (*fajar*) flourish and are supported."

Starting with the premise that Saiyid 'Ali opted for "expediency" and "practical wisdom", and that he showed "humility" and "respect for a true Brahmin", and asked Sultan Qutbu'd-Din to "popularize Shari'a but only within the possible limits" and staking his reputation on the conclusions already reached, Professor Khan has now put forward a flimsy argument saying "Lest, my attempt at rendering them [the letters] into English should appear to be interpretive rather than literal, their Urdu Translation by such noted Perian scholar as Professor Shamsuddin Ahmad is therefore also appended to this edition".

One fails to understand what Professor Khan wants to prove by reproducing the Urdu translation of the letters. Is he cajoling a reader into believing that his interpretations are no aberrations. In fact, Professor Khan's statement gives a misleading impression that his "English translation" of the two letters under reference, is in consonance with Professor Shamasu'd-Din Ahmad's Urdu rendering of the letters. As a matter of fact Professor Ahmad nowhere states that Saiyid 'Ali opted for "expediency" or "practical

wisdom" and that he asked the Sultan of Kashmir to implement the "Shari'a, but only within possible limits".

In his misplaced zeal to prove that Saiyid 'Ali, while dealing with the non-Muslims of Kashmir, showed "intuitive wisdom" and "keen sense of practical judgement,"³⁵ Professor Khan argues that "It would be grave error to support that Sayyid Ali's relations with the Sultan [of Kashmir] were strained" over the question of implementation of Shari'a³⁶.

In the first instance Professor Khan had made out a case as if it was a mere unsubstantiated rumour and had observed: "Notwithstanding Sayyid 'Ali's emphasis on following the Shari'a", there is, "no conclusive / concrete evidence in the sources" to show that there existed any differences between the Saiyid and the Sultan of Kashmir³⁷. But when I pointed out that this is not an inference or a judgement but a statement of fact supported by four important sources, the authenticity of which has not been disputed, so far, by any modern scholar³⁸, Professor Khan now contends that my statement is a "tendentious statement, based on *Baharistan-i Shahi*". He argues that since "no earlier source before the *Baharistan-i Shahi* has even hinted at such figment of imagination, it is important to emphasize that Rafiqi lends credulous ear to the 'authorities' (Hasan bin 'Ali, Haider Malik Chadura and the author *Tuhfatu'l -Ahhbab*)"³⁹.

Professor Khan's assertion that no earlier source before *Baharistan-i-Shahi* has "even hinted at such figment of imagination" is a misleading statement, and shows his unfamiliarity with the source material. The *Tuhfatu'l Ahbab* was composed round about in 1545 A.D., at least seventy years before *Baharistan-i-Shahi*(1615)⁴⁰. Like other three sources, it empathically states that Saiyid 'Ali left the Valley when Sultan Qutbu'd-Din did not "implement the Shari'a the way the Saiyid desired". The author of the work held Saiyid 'Ali in great esteem and so his statement cannot be doubted and dismissed without any valid reason. Moreover, the *Tuhfatu'l Ahbab* and *Tarikh-i-Kashmir* of Saiyid 'Ali(1579)⁴¹ are the only two extant Persian sources which were composed before the Mughal conquest of Kashmir(1586)⁴².

Professor Khan, generally, uses the historical data arbitrarily according to his whims and whenever it suits him he "lends credulous ear" to all the "latter-day Persian chronicles". Not only does he base some of his arguments regarding "Sayyid 'Ali's historical role in Kashmir" on these very sources but quotes them also approvingly even for the events which took place before the Saiyid's arrival in Kashmir⁴³.

In fact the entire work of Professor Khan is based on subjectivity and is riven with flagrant contradictions and one is unable to make out what he really stands for.

PART II

The tradition of letter writing among Muslims is quite old ⁴⁴. In fact, some extant letters of the Prophet of Islam (pbuh) are among the earliest specimens of letter-writing in the history of Islam. These letters were sent by the Prophet (pbuh) to kings, governors and tribal chiefs inviting them to embrace Islam in order that they might follow the right path, attain salvation and be rewarded by Allah. These letters are direct, forthright, brief and simple, without frills and unnecessary embellishments ⁴⁵.

The successors of the Prophet (pbuh) known as *Khulfa-i-Rashidin*, who had been the life-long companions of the Prophet (pbuh), also wrote letters which are found in various authentic histories of Islam. Since during this period, Islam spread far and wide encompassing most of the known world it became imperative for the Caliphs to keep in touch with the far-flung provinces through their governors by corresponding with them regularly. These letters also dealt with various aspects of governance and administration ⁴⁶.

After the disintegration of the Caliphate, governors and army commanders who had become independent and assumed the title of Sultan in their respective domains had, over a period of time, drifted away from the right path, paying only lip service to Is-

lamic principles of governance, justice and fair play, and in certain spheres of governance had even bypassed the *Shar'ia* ⁴⁷. Creative thinkers of Islam, especially the Sufis conscious of their religious duties, set themselves the task of purifying the Muslim community and the state administration from the accretions which they considered unauthorized by the *Shar'ia*. They believed that the Muslims had lost original virtues because of later innovations; and that if these were removed the old spirit could be revived again. They thought that if the Muslim ruling class could be reformed, the Muslim society could be saved from further degeneration and the law of religion, justice and equity could be re-established. Therefore, the *Ulama* and the *Sufis*, especially those not holding any position in the state administration, took it upon themselves to advise and admonish the Muslim rulers and high functionaries in government in order to dissuade them from their wrong doings.⁴⁸ They did not mince words while depicting the plight of the people for they considered it their duty to portray reality as it existed.

This literature is broadly of two types: a) *Khutbat*-manuals intended for the guidance of general public; and b) *Maktubat*-collection of letters addressed to individuals with specific purpose. There is a large corpus of letters, both in Arabic and Persian, written by 'Ulama and Sufis, most of which are unpublished in manuscript form. The historical value of these letters apart, they throw a great deal of light on the socio-political atmosphere of the times as also on the religious and spiritual condition of the people. Besides, the letters also give us an insight into the minds of their authors and reveal their innermost feelings, mystical contemplations, and esoteric utterances.

As the Islamic civilization drew away gradually from its sources of revelation, some of the distinguished Sufis made it a mission to reform the Muslim society, to bring men nearer to God and to infuse respect for the *Shar'ia*. Saiyid Ali Hamadani, who was dissatisfied with his contemporary religious and political environment, belonged to this category of Sufis.

Saiyid 'Ali Hamadani was born at Hamadan, a town in Per-

sia, on 12 Rajab, 714/22 October, 1314. His father Saiyid Shihabu'd-Din enjoyed some political authority in the region. His well-to-do family could have provided him a comfortable and leisurely life, but his spiritual inclinations brought him closer to his maternal uncle, Saiyid 'Alau'd-Daula, who was a saint of considerable piety and devotion. It was Saiyid 'Alau'd-Daula who introduced Saiyid 'Ali to Shaikh Abu'l-Ma'ali Sharfu'd-Din Muhammad bin 'Abdu'llah Muzdaqani, a distinguished disciple of the prominent Kubravi saint and scholar, Ruknu'd-Din 'Abdu'l Makarim (1261-1336) generally known as Shaikh 'Alau'd-Daula Simnani ⁴⁹.

Shaikh Muzdaqani appears to have been a hard task master and he put the Saiyid to rigorous spiritual exercises. The Saiyid on his part served his preceptor with utmost devotion and humility⁵⁰. After completing his education and acquiring the spiritual knowledge and the 'divine wisdom', Saiyid 'Ali embarked upon a long journey. Although Sufis regarded travelling a valuable means of acquiring knowledge, but Saiyid 'Ali asserts more than once that he undertook the travels under the 'Divine Command' to preach and teach Islam⁵¹. However, after travelling extensively through Persia, Central Asia and Arabia, the Saiyid ultimately arrived in Kashmir in 786/1384-85⁵². The ruler of Kashmir, Sultan Qutbu'd-Din (1373-1389), received him warmly. However, when the Sultan "did not glorify Islam and implement the *Shar'ia* as Saiyid 'Ali wished, he therefore decided not to stay any more in this country (Kashmir)" ⁵³. But on reaching Kunar, he fell ill and breathed his last on 6 Zu'l-Hijja, 786/19 January 1385⁵⁴. His remains were carried to Khuttalan where his tomb exists to this day⁵⁵.

Like other distinguished saints his greatest 'master piece' was his own life. We get a glimpse of his spiritual character and missionary zeal not only in his own writings but also in a large mass of hagiological literature. For more than half a century Saiyid 'Ali devoted himself to the stupendous task of lifting up Muslims of his time from the quagmires of sin with remarkable zeal and single-mindedness. He considered himself to be charged with Allah's mission. He had profound understanding of the *Shar'ia* and the

renewed dedication to putting it into practice. In fact his strict observance of the Shari'a and care to guard it from accretions and innovations have earned for him the title of 'Ali-Sani (the second 'Ali—the first being the fourth caliph). However, not everyone understood him, but all were in awe of his spiritual presence. His encounters with the 'Ulama were not always happy ones. Some of the scholars and theologians who considered his utterances a danger to their power and position, envied him. In his turn, he was none too fond of these scholars, not because some of them had once tried to kill him by administering poison in a drink (*sharbat*)⁵⁶. But he disliked them because he believed that they sold their knowledge for profit and that "money had become a veil preventing them from seeing the Truth." His resolute devotion for the 'Truth' could not be bought at any price nor could he be broken by blandishments or menaces.

We are not attempting here a biography of Saiyid 'Ali in detail as the same has been discussed elsewhere⁵⁷. Instead we are briefly drawing attention to the times and the environment in which the Saiyid lived as a background for the exposition of his teachings as depicted in his letters (*Maktubat*)

By the time Saiyid 'Ali flourished, the political situation in the Muslim world, especially in Persia and Central Asia, where the Saiyid spent most of his life, was very complex and turbulent. The historic Caliphate of Baghdad had already been sacked by Halaku in 1258, who later established his authority over Iraq and Persia and founded what came to be known as the Il-khan rule. However, after the conversion of Ghazan Khan (1295-1304) to Islam religious and political situation in Persia was radically changed, as in the preceding regimes Muslims had been subjected to a reign of terror.⁵⁸

But after the death of Abu Sai'id in 1335 there was rapid decline of the Il-khan empire. From then on till Timur's invasion, Persia presented a picture of political fragmentation and a state of anarchy⁵⁹.

The situation in Central Asia during the fourteenth century was also undergoing severe political disruption. The "Chaghtai

ulus"⁶⁰ had by now been disintegrated into smaller and independent domains always fighting each other. However, during the second half of the century, Amir Timur (d.1405) rose to power and became the ruler of a vast empire which included Persia and Central Asia. But during the course of his campaigns he reduced to shambles what the heathen Mongols had earlier spared.⁶¹

The incursions of Mahmud of Ghazni (998-1030) in northern and western India ultimately paved the way of for the establishment of the 'Delhi Sultanate' in the beginning of the thirteenth century. The country enjoyed peace and prosperity for a considerable time under the Sultans. In fact, India played host to a large number of '*Ulama*, *Sufis* and statesmen who were uprooted and driven away from their countries because of political instability and the Mongol invasions⁶².

The valley of Kashmir did not fall within the sphere of influence of the 'Sultanate of Delhi'. However, it was one Muslim adventurer, Shah-Mir, who had arrived in Kashmir during the reign of Suhadeva (1301-1320), and established the Muslim rule there in 1339, through a coup. By the time Saiyid 'Ali arrived in Kashmir Islam had not made any strong impact on the people of Kashmir. The Muslim community was in a minority and the Hindu nobility continued, as before, to dominate the administration and public life.⁶³

It is not our aim here to analyse the many and varied causes which led to the political, social and religious disintegration of the Muslim world by the time Saiyid 'Ali appeared on the scene. It is enough for our study to notice that the fabric of Islam had been weakened by those who enjoyed and wielded political power and authority and its inner vitality had been slowly sapped. By this time many evils, irregularities and innovations inconsistent with the Islamic ethics had been injected into the body politic of Islam. The Muslim rulers considered the kingdom they ruled as "their own farmland and their subjects as their farm workers". To all these rulers the throne was the paramount consideration for the sake of which everything else could be sacrificed. They had become indifferent to their duties as prescribed by the religious law. They accepted what was convenient and rejected what

was not.

The Muslim society in general and the ruling elite in particular had reached the depth of moral degeneration owing to profusion of wealth and luxury and the baneful practices which were blatantly irreligious in character and unpardonable. Religion had become a name for performing certain formal practices and rituals. Their ethical significance was ignored.

The spiritual vacuum had become so acute that "philosophy, astrology, fortune-telling and above all superstition occupied the throne left vacant by religion." Morality had reached the lowest ebb and purity of life had given way to outward ritual — passing for devotion to God. The theologians had reduced the religion to merely a system of laws and dogmas. The *'Ulama*, who were associated with the administration and whose duty it was to guide the rulers in accordance with the religious law, showed, in general, all characteristics to internal conflicts and mutual rivalries, that go with position of power and privilege. In fact they "had to support the administration, because they were supported by it". It is against this religious, social and political background that the utterances of Saiyid 'Ali have to be viewed and understood.

Like many other distinguished Muslim scholars Saiyid 'Ali too was highly dissatisfied with his contemporary religious and political environment. In line with many of his predecessors and successors Saiyid 'Ali addressed several letters to some of his contemporary rulers, *amirs* and disciples, in order to impress upon them the imperative to follow the principles of Islam in letter and spirit, and to establish the true spirit of religion and a just society.

We do not know for sure how many letters Saiyid 'Ali wrote. The six collections in manuscript form that we have studied contain eighteen letters in all. The actual number must have been far greater, as he had a large number of disciples and followers in Persia, Central Asia and Kashmir. From the introduction to the *Zakhiratu'l-Maluk*⁶⁴ the major work of Saiyid 'Ali, it appears that he had contacts with a large number of Muslim rulers and those connected with the state administration. "For a long time", says the Saiyid, "a number of Muslim rulers and political elite (nobles)

used to seek guidance and advice (from me) in order to purify their hearts from sin and falsehood. For the love, affection and cordial personal relations they had with me, they every now and then requested me to write a profitable treatise for their guidance". This fact is further substantiated by Nur'd-Din Ja'far Badakhshi, one of the distinguished disciples of the Saiyid, in his *Khulasatu'l-Manaqib*. However, the letters of the Saiyid show that his relations with the ruling elite were not always warm and smooth.⁶⁵

It is much to be regretted that in spite of great efforts it has not been possible to identify all the persons to whom these letters were addressed. The eleven letters bear the names of the addressees⁶⁶ but only five of these can be identified with certainty. The contents and style of the rest of the seven letters indicate that four of these were written to some rulers and high functionaries of the government and the three to some of his disciples. Secondly, all these letters are undated. However, it seems six of the extant letters were written during the last days of his life, as they were dispatched from Pakhli where the Saiyid stayed for sometime before his death.

The manuscript copies of these letters are available in several libraries of the world.⁶⁷ However, the present edition is based on the following six manuscripts.

A. *Risala-i-Maktubat*, manuscript No.: 1966, Oriental Research Library, Srinagar. It contains eighteen letters, including one letter addressed by Nur'd-din Ja'far Badakhshi to his preceptor Saiyid 'Ali Hamadani.⁶⁸

B. *Risala-i-Maktubat*, manuscript No.: 1979, Oriental Research Library, Srinagar. It contains eighteen letters available in manuscript A. It is written in untidy and careless handwriting

C. *Maktubat-i-Hazrat-i-Amir*, manuscript No.: 313, Jammu and Kashmir Cultural Academy, Srinagar. It comprises nineteen letters. It has one letter which is not present in manuscripts A, B and F. The copyist has frequently omitted diacritical marks and has sometimes put these incorrectly, which makes the reading of the text very difficult.

D. *Risala-i-Maktubat*, manuscript No.: 16840, British Museum

London. It has seven letters. All these are found in manuscripts A, B and C.

E. Maktubat-i-Amiriya, manuscript No.: 16840, British Museum London. It contains only one letter. This is a copy of the letter which is also found in manuscripts C and D.

F. Maktubat-i-Amir Saiyid 'Ali Hamadani bin Shihabu'd-Din, manuscript No.: 754, Oriental Institute, Tashkent. It contains eighteen letters⁶⁹. The text of the letters agrees closely with manuscripts A and B.

Manuscript A, in the Oriental Research Library, Srinagar (No.1966), is neatly written and is generally free from mistakes, as compared to other manuscript copies. Therefore, I have based the text of the present edition on this manuscript. However, letter No. XVIII is available only in manuscripts C, D and E. I have based the text of the letter on manuscript D, which is easily readable and has fewer mistakes. However, the errors and variations in the different manuscript copies have been pointed out in the foot-notes of the Persian text.

Before analysing the ideas and teachings of Saiyid 'Ali as expressed in the letters a brief description of these is given below:

Letter No. 1

The letter does not bear the name of the addressee. However, from the contents it seems the letter was addressed to some one enjoying political power and authority. Saiyid 'Ali while reminding the addressee that "The more dignified God made you the more thankless you have become", reprimands him and says "you have pleased all the heretics and displeased all pious and godly men" and, therefore, both "celestial and terrestrial beings feel sorry for you".

Letter No.2

The name of the addressee is not mentioned in any of the manuscript copies utilized for the present study. But Dr. Riyaz maintains that the letter was addressed to Sultan Ghiyasu'd-Din,

the ruler of Pakhli⁷⁰. The contents of the letter also show that the addressee was a ruler as he is reminded that as the "vicegerent" of God on earth, it is imperative for him to "establish order in the chaotic lives of his subjects" and to implement "Islamic laws".

Letter Nos.3, 9 and 15

The letters are addressed to Maulana Nur'd-Din Ja'far Badakhshi, one of the prominent disciples of Saiyid 'Ali. Badakhshi is the author of the famous work *Khulasatu'l-Manaqib*, the biography of Saiyid 'Ali. The letters show that Saiyid 'Ali held Badakhshi in high esteem and all the three letters seem to have been written in reply to his letters. In Letters 3 and 15⁷¹ Saiyid 'Ali uses elegant and scholarly language making copious use of metaphor and allusion to explain some spiritual matters. From Letter No.9 it appears that Badakhshi had some physical ailment and had sought medical advice from his preceptor. The Saiyid in the letter prescribes some medicine which shows that he had knowledge of *'Ilmi-Tib* (science of medicine) also.

At the end of the letter there is a long passage in prose as well in poetry entitled: "*War-i-dat-i-Shaikh*" (experience /prayers of the Shaikh). Keeping in view the contents of the letter, the passage under reference cannot be part of the letter. Nor is it a separate letter as it does not have the same format which we notice in all other letters of the Saiyid. However, from the style of the language and phraseology it appears to be the writing of Saiyid 'Ali and has been reproduced in Annexure A.

Letter No.4

The letter is addressed to Sultan Ghiyasu'd-Din. During the second half of the fourteenth century, Ghiyasu'd-Din (1371-81) was the ruler of Herat.⁷² However, Dr.Riyaz is of the opinion that he was the ruler of Pakhli.⁷³ But while discussing Letter No.7, Dr.Riyaz maintains that Sultan 'Alau'd-Din was the ruler of Pakhli.⁷⁴ The contents of the letter show that the Saiyid had a long association with the addressee. Therefore, it is safe to pre-

sume that the letter was written to the Katrid ruler, Sultan Ghiyasu'd-Din. Saiyid 'Ali reminds the Sultan that the worldly pleasures are just like a dream and these will be of no avail in the Hereafter.

Letter No.5

The letter was written to Sultan Tughan Shah, who according to Dr. Riyaz was the ruler of Kibr and Kunar.⁷⁵ The contents of the letter reveal that Saiyid 'Ali had agreed to stay in his kingdom on the condition that the Sultan would implement the religious laws (*Shar'ia*) in his kingdom. But it seems that the ruler had failed to keep his word which prompted the Saiyid to address the letter to him. In the letter Saiyid 'Ali condemns the behaviour of the ruler and his associates, including some 'Ulama, in strong language.

Letter Nos. 6 and 7

The letters⁷⁵ were written by Saiyid 'Ali to Sultan Alau'd-Din.⁷⁶ The contents of the letters show that the Sultan was held in high esteem by the Saiyid. In both the letters the Sultan is advised to be just and to implement the *Shar'ia* in letter and spirit.

Letter No.8

The letter points out that hypocrisy, impiety and lust for worldly things are great impediments on the path to God. The addressee who appears to be one of the disciples of the author is advised not to fall prey to these contemptible vices and devilish qualities such as pride and egotism if he desires to achieve nearness to God.

Letter No.10

The letter discusses in detail the moral and spiritual degeneration among the contemporary Muslims, who, according to the author, considered it a disgrace to be in the company of the pious

luminaries. The addressee seems to be a Sufi master who is exhorted to go all out to guide the seekers of the truth.

Letter No.11

The letter is addressed to one Mirza Azka,⁷⁷ who from the title and contents of the letter appears to belong to a royal family of some place in Central Asia. Saiyid 'Ali in order to impress upon the Mirza that worldly pleasures are transitory compares this world to a prostitute, who, the Saiyid says, is faithful to no one. Therefore, the Saiyid points out that only the imprudent seek worldly pleasures and the prudent always "seek Allah's pleasure".

Letter No.12

The letter is very brief and it seems that the addressee was suffering from some ailment. He is provided some solace by saying that "ailments are virtually purifiers" which "wash off impure desires from a believer's body".

Letter No. 13

The letter appears to be a condolence message. The addressee, who seems to be one of the followers of Saiyid 'Ali, is consoled and asked to exercise patience in all circumstances.

Letter No. 14

The letter deals with spiritual matters, and it seems that the addressee was one of the intimate disciples of the author. He is told that "ambitions of the seekers of Truth can be fulfilled only in case one is entirely devoted to none but to God".

Letter No.16

The letter is addressed to Maulana Muhammad Khawarazim who had accompanied the author to Kashmir. The letter shows .

that the Maulana had stayed behind when Saiyid 'Ali left Kashmir. In the letter Saiyid 'Ali expresses his anguish at the state of affairs prevailing then in the Valley and writes that "it is really surprising how can one ever live peacefully in the land of infidels and feel contented where the wicked flourish and are provided support."

Letter No. 17

The letter is addressed to Sultan Qutbu'd-Din (1373-89) of Kashmir. In the letter Saiyid 'Ali bemoans the pitiable condition of the contemporary Muslim society. The contents of the letter show that the Saiyid did not appreciate the policies of the Sultan. He reminds him that if the tempters lead the unbelievers towards evil, it is not surprising. What is surprising is that Muslims are running away from the true path in spite of God's warning.

Letter No. 18

It is a very long letter and as per Manuscript 'C' it was addressed to Shaikh Muhammad Shah, son of Sultan Khan. According to Dr. Riyaz Sultan Shaikh Muhammad Bahram Shah bin Sultan Khan was the ruler of Balkh and Badakhshan and that Saiyid 'Ali had composed *Risala-i-Miratu'l-Taibin* and *Risala-i-Bahram Shahiya* for him.⁷⁸ Nuru'd-Din Badakhshi confirms that the Saiyid had composed *Miratu'l-Taibin* at the request of 'Bahram Shah' and that he held the Sultan in high esteem.⁷⁹ The letter under reference discusses the spiritual significance of the fundamental principles of Islam and also highlights the duties of a Muslim ruler towards his subjects.

The letters generally begin with the customary manner—praise to Almighty Allah, salutations and invocation of blessings upon the Prophet (pbuh). However, the conventional forms of artificially pompous, phraseologies and formal type of addresses are eschewed.

The letters epitomize the author's knowledge, wisdom, sincerity of purpose and intellectual prowess. The style is chaste,

straightforward and unambiguous. The language is elegant but very forceful and free from rhetoric, verbosity and superfluity. The author avoids the use of uncommon allusions, obtrusive similes, metaphors and syllogisms. Instead, a familiar vocabulary and idioms are used to evoke the desired response of the reader. There is a touch of freshness and sureness in his argument. To reinforce his argument the Saiyid makes use of the quotations from the Qur'an as well as the saying of the Prophet (pbuh). The Qur'anic verses are generally explained in Persian. Occasionally evocative nature of the Qur'anic quotations is quite consciously used to elucidate a particular point. Besides, appropriate poetical quotations of other Sufis and scholars and sometimes his own are quoted to drive home his thought. In fact the letters have the stamp of his genius and personality and they put the reader in intimate contact with the heart and mind of this great Sufi personage of the fourteenth century.⁸⁰

The letters also show that Saiyid 'Ali as a great missionary, sincerely devoted to the cause of religion with unbounded and unshakeable faith in God. The letters also exhibit that the Saiyid considered himself to be charged with Allah's mission to bring the Muslim masses in general and the ruling class in particular to right path. They also reflect his strict adherence to the Divine Law — *Shar'ia* and his concern for the establishment of the true faith and his restless zeal in religious and political matters. He is forthright: and reprimands those who violate the principles of the *Shar'ia*. He personally observed the laws of *Shar'ia* meticulously. In fact he was a living embodiment of the moral principles and precepts which he preached. There was force of his example behind every ethical principle which he expounded.⁸¹

Saiyid 'Ali was conscious of religious and political degeneration of the Muslim world. He often laments over the religious indifference and innovations and the lewd and profane practices of the Muslim society of his time, and refers to this state of affairs in disparaging terms. He expresses his thoughts in the strongest possible language, fearlessly and regardless of the consequences. He was not the one to compromise on his mission. Even in extremely indigent circumstances he stuck to his principles and with-

stood the storms raging around him. The letters bring to light the fact that there existed a certain vested interest whom Saiyid 'Ali compares with the "carcass of a donkey" that opposed his mission and indulged in slanderous and vile intrigues against him.⁸² But this did not deter the Saiyid from his devotion to the cause of Islam and its principles as he says: "Everyone turns his enemy who professes and preaches the Truth and that I have experienced a lot in this regard and have suffered much, but Allah alone is helpful."⁸³ The Saiyid evidently considered himself a moralizer and a preacher whose duty it was to urge his co-religionists to follow the pristine Islamic virtues.

The ideas as expressed in the *Maktubat* pieced together forms a valuable treatise on the religious and political teachings of Saiyid 'Ali, the summary of which is discussed here.

RELIGIOUS THOUGHT

In consonance with the Qur'anic teachings Saiyid 'Ali emphasizes that to translate faith into action a believer has to perform two duties. In effect these are two principles of action, which he calls *Al-ta'zimu'l-amr-Allah* (respect and obedience to the commands of God) and *Wal-shafaqa ala khalaq-Allah* (to be compassionate towards God's creation). The first is related to God which includes prayer, fasting, recitation of the Qur'an and the command to virtue and prohibition of evil. The second is related to God's creation and this includes paying the "poor-rate" (*zakat*), helping the poor, and patronizing the weak, the orphans and the oppressed and all such acts which contribute to the general public welfare.

However, a believer's soul, Saiyid 'Ali points out, can be inspired and spiritual prosperity can be achieved only through heartfelt devotion to God — *Haquq-Allah*. The fountainhead of all such devotion is prayer. To perform ablution, to wash the body and to turn the face towards *qibla* are outward manifestations of a prayer.

The mere observance of the form will not bring one closer to Allah. The real prayer, the Saiyid observes, can be offered only by one who has cleansed his heart from all worldly desires. When such a person washes his body, he in fact "washes all the ignoble elements of his human nature." A true prayer is *Munajat*, a deep communion with the Creator, coming closer to Him and to see Him with the eyes of heart. Such a prayer enlightens the heart of a believer and his heart is "radiated by the sun of God's grace". In fact prayer is a meeting of the 'servant' and the 'Lord'. The place of this meeting is the heart. Therefore, the devotional involvement of the heart is the real spirit of prayer. However, Saiyid 'Ali points out that common people are not aware of the real essence of prayer. But if they offer a "true prayer" once in a life time, they will earn boundless rewards and bounties in the next world.

Likewise, fasting, Saiyid 'Ali says, is a practical step leading a believer to perfect purification of the soul. Fasting is not just to abstain from eating from dawn to dusk, but the purpose of fasting is that man may learn how he can shun evil and improve his moral and spiritual condition. It is a great medicine for human passions and evil tendencies and a means to protect all the senses and thoughts from all that is unlawful. Fasting, Saiyid 'Ali reminds his readers, is worship done absolutely for Allah as the Qur'an says, "Fasting is a deed done for My sake, and I am the One who gives its reward."

Similarly Saiyid 'Ali impresses upon his readers that the recitation of the Qur'an does not mean to "utter sounds and letters with the movement of tongue and at the same time making the heart a seat of temptation of the devil". The real recitation of the Qur'an means to follow all the commands and prohibitions contained in it in letter and spirit. One who claims to be the bearer of the Qur'an (*Hanil-i-Qur'an*) must forget everything else except Allah and then alone the Divine secrets will be unfolded to him.

Saiyid 'Ali insists that it is not possible for the common people to perform *Haququ'l-Allah* the way they "ought to be performed". Therefore, to gain Divine blessings they should at least perform *Haququ'l-Ibad*, to the best of their abilities. He makes only a pass-

ing reference to *zakat* (one of the five obligatory observances enjoined upon Muslims) and highlights the virtues of charity and alms-giving with great emphasis. He describes charity in two categories. One that is related to man's actions and behaviour towards his fellow-beings. This includes compassion justice and kindness; and bestowing any other favour one can "confer upon the servants of God with his hands or tongue". This is especially suggested for those who do not possess enough material things. The second is related to those who have been bestowed with worldly riches. They are advised to spend it "in the way of God with all sincerity and without making a show of it". The fruits of such actions are boundless. Those who seek closeness to God, wealth or any other material possession is of no significance to them; they offer everything they possess in the way of Allah.⁸⁴ Those who have been provided wealth and other material things but do not take care of the poor, orphans and the downtrodden, will be in total bankruptcy on the Day of Judgement, warns the Saiyid. The "worldly riches of the wealthy", he observes, "will become chains and yokes for them on that Day".

Saiyid 'Ali vehemently expresses himself against piling up of worldly riches and excessive devotion to worldly life. The worldly pleasures and desires are represented as nothing but 'poison with a sugar coating'. A life spent in the gratification of worldly desires, the Saiyid says, not only clouds one's heart but also deprives one from virtues, and eternal happiness. The fortunate and the successful, indeed, are those who fear Allah and do not get "fascinated by the fantasies of the dark and impure world". They observe the Divine commandments conscientiously and scrupulously and avoid all forbidden and unlawful things for the sake of Allah. All their actions and deeds are prompted by no other urge than to earn the sight of His countenance. They will certainly be saved from disgrace and humiliation on the Day of Judgement, when "neither wealth nor sons will be of any avail".

On the contrary those who refuse to look beyond the pleasures of material world for them there is nothing but "perpetual torture" in the life Hereafter. They practise falsehood, hypocrisy and injustice. Their hearts are actually "storehouses of impurity,

jealousy, malice and egotism". They are the greatest hypocrites and liars. They try to appease both God and the ungodly, but "Allah knows what is in their hearts". The ungodly, Saiyid 'Ali writes, live in the form only and are dead into the spirit and he describes them as "spineless men", who have "shut their eyes to the Eternal bliss". The ephemeral pleasures which they pursue shall become a source of sorrow and punishment on the Day of Judgement for them.

Saiyid 'Ali expresses his indignation at the depraved condition of the contemporary Muslim society. He depicts the faults of the society, the lust for wealth and power, and the utter disregard for religious laws and final retribution vividly and fearlessly. There is a strand of gloom in his letters and he says that the real faith which ought to lead man to God was lacking altogether. While referring to this state of affairs he points out that the "condition of the present day Muslims is such that even the fire worshippers and idol worshippers will feel ashamed of such Muslims and Jews will not consider their wavering and weak beliefs anything worse in comparison". In another letter he observes that the "Jews feel proud of the swords of war and the company of the clergymen; Christians consider it fortunate to be near bishops and monks; the idol worshippers feel proud in serving Brahmans, but the (so called) Muslims consider it a disgrace to be in the company of spiritual men and pious luminaries".

However, even amidst this undesirable state of affairs Saiyid 'Ali exhorts his contemporary Sufis and 'Ulama to come forward and guide people to the right path; to forge a link between the Creator and the created. It is the duty of the righteous servants of God, the Saiyid urges, to save the people from discord and moral degeneration and cultivate in them a true content of faith and spiritual excellence. But at the same time he warns people about the unscrupulous 'Ulama and Sufis, who in the garb of spirituality mislead the people. He condemns them in strong terms and calls them "ignorant and seditious people" who pay only lip service to the precepts of Islam.

Saiyid 'Ali's letters reflect his enthusiasm and missionary zeal for religion and moral and spiritual uplift of his co-religionists.

POLITICAL THOUGHT

Long before Saiyid 'Ali flourished the Muslim jurists, political thinkers and the Sufis, in general, because of the prevailing political situation, had recognized the institution of the *Sultan*/monarchy. Saiyid 'Ali without entering into any debate or discussion regarding the legality of the institution (of monarchy) takes the stand that "Allah, the Most High, considered it very reasonable" to bestow power and authority (*'hakimi*) on some one among His servants in order to establish order in the "chaotic lives of the people" so that in place of tyranny and oppression "Divine justice and religious laws (*Shar'ia*)" are implemented. He argues that God, the Almighty, "selects some one from among His servants and bestows sovereignty (*hukumat*) and kingdom (*wilayat*) on him" so that he would regulate the lives of the "children of Adam" in accordance with the rules and regulations of Islam, uniformly in case of "low and high, rich and poor". Thus, according to Saiyid 'Ali, sovereignty is a Divine gift; hence a sensible ruler shall always be "conscious of the grace conferred on him by Allah". He shall use his power and authority in a just manner, and simultaneously implement the rules and regulations of Islam without any fear and favour. He will also root out all mischiefs and seditions and crush the refractory and wicked so as to ensure complete peace and comfort for the 'servants of God'.

Saiyid 'Ali does not only want a Muslim ruler to perform the conventional duties of good governance but also to take care of the welfare of the bodies as well as souls of his subjects. A ruler, says he, should consider it his sacred duty to attend to the needs of his subjects, and be generous especially to the poor, weak and indigent. If even a single soul is "hungry or naked in his kingdom and he is aware of it and does not pay heed towards him," it will result in his own deprivation on the Day of Judgement. Likewise he should take care of the religious needs of his subjects and help

them in the faithful discharge of their religious duties. As he appoints a revenue collector in each village, similarly he should appoint some one (a religious teacher/preacher) who can "guide the people in religious matters and establish congregational prayers and dispel darkness and ignorance from their hearts".

Further, a ruler should be true to promise and affable in spite of possessing authority. He should deal with his subjects affectionately and with kindness. He should protect their honour and just as he expects chastity (*'ismat*) in his own family, he should behave likewise with other people and should never commit any breach of trust in this regard. In fact, a ruler should be sincere and honest in his words and deeds in all circumstances.

Being conscious of the fact that royalty was dominated more by personal and material desires, the Saiyid impresses upon the ruler that the "wealth and other worldly riches earned through unlawful means get spent on iniquitous things". Such acts of the ruler will bring only disgrace to kingship and also result in his humiliation on the Day of Judgement. Saiyid 'Ali also reminds the ruler that the "king is a guardian and trustee of public treasury (*khazina*)". It is, therefore, important for him not to spend it on "personal desires and diabolic acts". In fact he should be careful as far as his personal requirements are concerned and should never indulge in any kind of extravagance. He should always remember that public treasury is meant for the welfare of his subjects and not for the pursuit of his personal pleasures.

If the ruler performs his duties honestly and sincerely in accordance with the religious laws, Saiyid 'Ali maintains, it will earn for him fame and prosperity not only here but also in the Hereafter. On the other hand, if the ruler gets immersed in the vanities of this world and indulges in contemptible vices like corruption, unbridled licentiousness, reckless extravagance, oppression, hypocrisy, arrogance and false beliefs, "enough for him is Hell". In fact, one who follows worldly pleasures and makes these objects of veneration and reverence and ignores the commandments of Allah, he, the Saiyid points out, is not the "vicegerent of God on earth" but the representative of Satan. Such a ruler is bound to suffer the pangs of grief and eternal misfortune.

Saiyid 'Ali subjects official tyranny and disregard for justice and religious laws (*Shar'ia*) to severe criticism. When a ruler "turns away from the path of justice and equity and is negligent in the enforcement of Divine law (*ahkammi-Shar'ia*), the Saiyid holds, "he is indeed the enemy of God and His Prophet (pbuh)".

Public justice and equity, Saiyid 'Ali says, is a necessary condition of kingship. If the quality of justice is innate in the kings and predominant in their actions, it will bring them boundless rewards in the next world. The distinction between the righteous and wrongful is determined only by justice. A ruler is just only when he deals equally with men in their disputes regardless of their difference in wealth, power and status. While deciding a matter, the ruler should not be guided and swayed by personal prejudices, caprices, friendship or relationship. He should be impartial while deciding the matters and must remember that it is not possible for him to satisfy all his subjects, as he cannot please both the defendant and the plaintiff. Therefore, he should do what is just and right in the sight of God. Besides, he should not take lightly the investigation of public matters as correct judgement cannot be expected from the hasty and the frivolous. Any laxity in the application of justice, Saiyid 'Ali warns the ruler, will result in his misfortune and he will be deprived of God's favour and mercy.

Likewise, the execution of the decrees of the *Shar'ia*, Saiyid 'Ali maintains, are the key to success both here and in the Hereafter. He blames with extreme severity the conduct of those who transgress the Divine Laws, and asks, "how such people will face the deluge of God's displeasure and what explanation they can offer (for their slackness) on the Doomsday".

It is incumbent upon the ruler, the Saiyid says, to command his subjects not to do what is unlawful and to restrain them from what is forbidden. Those who fail to observe the laws of the *Shar'ia* should be punished, so that truth and righteousness prevail everywhere. The ruler should enforce the laws of religion strictly and take strong measures for their implementation through political admonitions and orders of prohibition so that "people cease

to live like animals”.

However, Saiyid ‘Ali points out, the ruler can succeed in his mission only when he himself sets an example by obeying the laws of religion. If he shows correct determination in the implementation of the *Shar’ia*, not only will his prestige be established in this world but he will also earn Eternal bliss. Besides, both the ruler and the ruled will be redeemed of fierceness of the Divine wrath, and horrible punishment on the Day of Judgement.

In order to strengthen his faith and dispel the ignorance of his heart the ruler should enjoy the company of the pious and God-fearing men and shun the company of the dishonest and the unholy who have no regard for the laws of religion. “Let not your mind be governed by the plunderers of faith”, the Saiyid warns the ruler. He insists that a ruler should take concrete steps to implement the laws of *Shar’ia* so that “darkness of cruelty and innovation in religion do not overcome the borders of the *Shar’ia*.”

Obedience to the *Shar’ia* is the *sine qua non* of his teachings. It is the focal point around which his entire world revolves. A touching example of the profound respect with which Saiyid ‘Ali held the ‘Law’ is revealed in his letter addressed to Sultan Tughan Shah. “You have assured me that those who do not follow the path of *Shar’ia*” the Saiyid reminds the Sultan, “will be severely punished. In fact you made this known to all through a proclamation.... But a group of ignorant and seditious people brazenfacedly resorted to open confrontation... But I have entered into a covenant with Allah that even if all the inhabitants of the earth turn against me and the swords will burst from the sky I will never conceal the truth, and will not sell religion for the worldly benefits or any convenience”.

There is no dichotomy in his thought. He does not deviate from his principles in any of his writings including the *Maktubat* and *Zakhiratu’l-Muluk*, the major work of Saiyid ‘Ali.⁸⁵ His letters in particular show that he stuck to his principles and suffered patiently the vexations to which these exposed him.

To a modern mind it may appear that he is stringent in his demands, but this shows his dedication to the cause which he

held dear. In fact he had taken it upon himself to awaken the sleeping conscience of the Muslims of his time and prevent them from sinking into practices which could alienate them from the spirit of Islam.

REFERENCES

1. Haidar, *Masturat*, f.373; Abdu'l-Wahhab Nuri, *Futuhāt-i-Kubraviya*, f.57b; Pir Hasan, *Tarikh-i-Hasan*, Vol.III, Urdu tr., M.Ibrahim, p.12.
2. The present author is in the possession of a transcript copy of the *Khutbat* of Saiyid 'Ali and their number is 19.
3. Cf.Saiyid Ghulam Mustafa Andrabi, *Maktubat-i-Inam-i-Haqani*, p.7.
4. A copy of the *Maktuabat* was provided to me by Mr.Nazir Ahmad Kamili and I am grateful to him for the same.
5. Cf. *ibid.*, p 11.
6. Cf. *Ahwal wa Asar wa Ash'ar-i-Mir Saiyid 'Ali Hamadani*, pp.120-121.
7. *Danish*, Vol.VI, p.1.
8. Cf., M.I.Khan, *Kashmir's Transition to Islam* (The role of Muslim Rishi's) pp 5,65,66.
9. A.Q.Rafiqi, *Sufism in Kashmir* (revised edition), pp.xlviii ff and 47.
10. Professor Khan does not specifically identify which other portions I have deleted in response to his criticism.
11. *Op.cit.*, p.vi.

12. By the time Saiyid 'Ali flourished Sufism had completed its formative stage. The Sufis texts had already been composed in which major issues and conflicting views had been argued and substantiated. Therefore, the writings of latter scholars did not receive the same type of widespread recognition which the works of Qushairi, Ghazali or Ibn 'Arabi obtained.
13. PP.93ff....
14. Op.cit.,p.5.
15. Cf. Khan, op.cit.,p.21n.7.
16. Cf. *Sufism in Kashmir* (revised edition), pp.liii, 102
17. The issue has been discussed in detail in the revised edition of my book. See pp.l-li and 49.
18. Op.cit.,p.vii.
19. Cf. pp.101-102
20. Cf. p.103
21. Cf. op.cit.,p.3. See also page 68
22. The two other brief observations of Prof.Khan regarding the authenticity of "Gongal-nama" and "Khat-i-Irshad" will be discussed else where as they are outside the scope of the present work. However, regarding the authenticity of the two documents see, *Sufism in Kashmir*, pp.xlv,175-76; lvii,lix-lx.
23. Op.cit.,p.vi.
24. Op.cit.pp89 n.69 and 70. In fact Professor Khan quotes the same folio (26b) of the *Majmu'a-Rasail* for both the letters.
25. Cf. *Sufism in Kashmir*, pp.xlix-l.
26. Cf.op.cit., Appendix G.
27. Op.cit.p.66.
28. Letter No. 5.
29. Cf.letter No.7.
30. Professor Khan has translated the term *ghayat* as 'within possible limits' (op.cit.p.66). But this translation contra-

dicts both the lexical and as well as texical meaning of the term. All the lexographers describe the meaning of the word as 'utmost effort/paramount/final point.

31.Op.cit.p.66.

32.Cf.letter No. 17.

33.Op.cit.,pp.vi,5 and 67.

34.Ibid., p.vi.

35.Cf.ibid.,ppvi,4, 68.

36.Ibid.,p 66. See also pp.4, 5and 19.

37.Ibid.,pp.4, 19 and 66.

38.See *Sufism in Kashmir*, pp.li,49.

39.Op.cit., p vii. The sequence in which Professor Khan has mentioned the four sources ('authorities') gives an impression that the *Tuhfatu'l-Ahbab* was composed after Haidar Malik Chadura's work.

40.Pp. 257, 258. For detailed analysis of the work see my paper *A Critical Assessment of Tuhfatu'l-Ahbab*, Indian History Congress Journal (1995 pp.207-13)

41.Even Saiyid 'Ali (he should not be confused with Saiyid 'Ali Hamadani) expresses his dismay that Sultan Qutbu'd-Din for political reasons did not govern in accordance with the Islamic laws. He says although the Sultan was a born Muslim (*murusi*) but Islamic way of life was nowhere visible in the kingdom. All the high officers of the government where non-Muslims and the Sultan followed their way of life in order to avoid discard (*fitna*)-*Tarikh-i-Kashmir*, f.5a.

42.Cf.*Sufism in Kashmir*, Appendix G., pp 316-17 and 332-35.

43.Cf.op.cit., pp.,87n., 25, 88 n.53,55,56,61,89 n, 82 and 83.

44.Nothing can be said with certainty how letter-writing originated. The earliest extant letter is by a Roman Governor which lends some credence to the commonly belief that letter-writing started during the hey day of the Roman Empire, which encompassed much of the then known world stretching from the British Isles in the West to

Constantinople in the East. The Romans built roads to connect their empire and they are also credited with having established some kind of a postal system. Letter-writing may or may not have started under their rule, but it surely did become easier with their network of roads to send letters to various places. Today we find many a collection of letters in all the civilized languages of the world. These comprise all kinds of letters – letters dealing with private and personal affairs of their writers and letters dealing with public affairs, religion, philosophy, history, art, politics and metaphysics. In fact there is hardly a sphere of human activity which does not find a place in these letters. A letter usually mirrors the personality of the writer. More than any other form of writing, the genre depicts the working of the mind of writer more thoroughly and lays bare his thoughts, impressions, joys and sorrows, his biases and prejudices.

- 45.Cf., Ibn Jarir Tabri, *Tarikhu'l-Umam wal Muluk*, Urdu tr., M.Ibrahim, Vol.I, pp.461 ff.
- 46.Cf., *ibid*, Vol.II, pp.82, 153, 160, 163, 165.
- 47.The Muslim rulers enjoyed the convivial evenings and were notorious for reckless extravagance (cf., Nizamu'l-Muluk Tusi, *Siyasat Nama*). Moreover, during the feasts, contrary to Shari'a, not only was wine served but even "princesses and queens" were also "present at the banquets"-cf., *History of Civilizations of Central Asia* UNESCO Vol.IV (part I), p.325.
- 48.Contemporary social and political conditions even compelled Ghazali to write letters to nobles and wazirs-cf., M.Smith, *Al-Ghazali*, pp.21-22. See also Letters of Al-Ghazali, Eng., tr., Abdul Qayyum.
- 49.For detailed biography of Saiyid 'Ali, see A.Q.Rafiqi, *Sufism in Kashmir (Fourteenth to the Sixteenth Century)* ch., III.
- 50.It seems that Shaikh Muzdaqani was a strict teacher. On the very first day when Saiyid 'Ali called on him, the Shaikh

asked the Saiyid that if he had come as a *makhḍum* (master, to be served) then it was for him to serve the Saiyid. But if he had come as a *khadim*, then he should "take these shoes to the black attendant, the sweeper of the *Khanaqah*", so that he might achieve his goal. Nuru'd-Din Ja'far Badakhshi *Khulasatu'l-Manaqib*.p.452.

- 51.Cf. *ibid* pp.560, 561 and 585.
- 52.Some medieval and modern scholars suggest that Timur expelled the 'Alawi Saiyids from Hamadan, and therefore Saiyid 'Ali, who was also an Alawi Saiyid, took refuge in Kashmir. It appears to be a legend which we have examined in detail elsewhere (see Rafiqi, *op.cit.*, p.40). It is suffice to mention here that Timur showed great regard for the 'Ulama in general and the Saiyids in particular-cf. *The Cambridge History of Iran* pp.87, 89.
53. *Tuhfatu'l-Ahbab*, pp. 257, 258; *Baharistan-i-Shahi*, f.25a; Haidar Malik, *Tarikh-i-Kashmir*, f., 93a; Hasan bin 'Ali, *Tarikh-i-Kashmir*, ff., 109b-110a.
- 54.Badakhshi, *Khulasatu'l-Manaqib*, p.580. *Baharistan-i-Shahi*, f.25a, 'Azami, *Tarikh-i-'Azami*, p.37. See also Rafiqi, *op.cit.*pp.49-50.
- 55.Badakhshi, *Khulasatu'l-Manaqib* p.580.
- 56.Cf. *Khulasatu'l-Manaqib*, pp.525,527,574-75 and 592.
- 57.Cf. Rafiqi *op.cit.*,Ch., III.
- 58.Before Ghazan's conversion to Islam, his father, Arghun not only "persecuted the Muslims but even forbade (them) to appear at his court". In fact to destroy the political power of the Muslims he had proposed a Mongol-Christian alliance, which for some reasons did not materialize-cf., Masudul Hasan, *History of Islam* Vol. II, pp.16-17
- 59.Cf. *The Cambridge History of Iran*, Vol.VI,p.118.
- 60.The house of Chaghatai was founded after the name of Chaghatai, the second son of Chingiz Khan.
- 61.Cf. *The Cambridge History of Iran*, Vol.VI,p.55; *History of Civilizations of Central Asia*, Vol.IV, pp.329-30.

- 62.Cf.*History of Civilization of Central Asia*, Vol.IV, pp.182-184, 267-270.
- 63.Cf. *ibid*, pp.305-308; Rafiqi *op.cit.*, pp. 15-16, 250-252.
- 64.For detailed analysis of the work see Rafiqi *op.cit.*, pp.87ff.
- 65.For example, Badakhshi refers to Sultan Bahram Shah, the ruler of Balkh and Badakhshan, who had great regard and respect for the Saiyid and the latter composed a treatise *Miratu'l-Taibin* (p.587) for the Sultan(*Khulasatu'l-Manqib*, p.587). The manuscript copy of the work is available in the Institute of Oriental Studies, Tashkent. Like-wise Badakhshi refers to Sultan Khizr, the ruler of Kibr, a principality adjacent to Kashmir valley, who showed great regard for the Saiyid (cf. *ibid.*, p.580). According to A.H.Dani, 'Gori Tham' the ruler of Shigar (in the Western Himalaya) accepted Islam at the hands of the Saiyid-cf. *History of Civilizations of Central Asia*, Vol.iv, p.220.
- 66.Cf. letter No.5.
- 67.The manuscript and transcript copies of the letters are also available in Oriental Institute, Dushanbe, Tajikistan, (manuscript No.808 and 2077); Sofia Library, Istambul (manuscript No.:4250); Raza Library, Rampur (manuscript No.:80); Malik Library, Tehran (manuscript No.:1666 & 4274); Central Library, University of Tehran (manuscript No.672)
- 68.See Appendix B.
- 69.There is another copy of the manuscript available in the Institute (manuscript No.353), but it is very defective and its first two pages are missing.
- 70.*Op.cit.*, p.124.
- 71.The letter is in Arabic.
- 72.Cf. *The Cambridge History of Iran*, Vol.VI, pp.47-48; *History of Civilizations of Central Asia*, Vol.IV, pp.329-30.
- 73.Cf. *op.cit.*, p.121.
- 74.*Ibid.* Saiyid 'Ali had stayed in Pakhli only for a short period after leaving the Valley. Therefore his association with

- the ruler of the place was not a long one.
75. Dr. Riyaz says that the letter No 6 was sent to Sultan Tughan Shah- op.cit., p 122.
 76. According to Dr. Riyaz Sultan Ala'ud-Din was the ruler of Pakhli (op.cit., 121). The manuscript copies which I have consulted also suggest that the letters (6 and 7) were dispatched to Pakhli to Sultan Ala'ud-Din.
 77. Dr. Riyaz calls him Mirzada Mirka, op.cit. p.124.
 78. op.cit., p.121.
 79. *Khulasatu'l-Manaqib*, p.587. See also p.540.
 80. Jami while eulogizing the spiritual achievements of Saiyid 'Ali says that he was a great scholar both in *ulum-i-zahiri* and *ulum-i-batni-Nafhatu'l-Uns*, p. 209.
 81. He never sought help from anyone to support himself and eked out his livelihood by sewing the caps-cf. *Khulasatu'l-Manaqib* pp.542-43..
 82. According to Badakhshi when some 'Ulama found that the utterances of the Saiyid might lower their prestige in the eyes of the people, they administered poison to him in a drink in order to eliminate him. However, the Saiyid survived the attack but its effect continued for a long time. *Khulasatu'l-Manaqib*, pp. 585. See also pp.575-76.
 83. Cf. Letter No.5.
 84. The reference here is obviously to Abu Bakr (may Allah be pleased with him), the first Caliph, who brought all that he possessed and presented it to the Prophet (pbuh). The Prophet (pbuh) asked him "what have you put aside for the care of your family?" he responded, "I leave them in the care of Allah and His Messenger"
 85. While evaluating the source material Professor Khan maintains that *Zakhiratu'l-Muluk* is an "important work of Sayyid 'Ali Hamadani" and "Its essential purpose is to guide Muslims rulers in light of the Qu'ran and the Sunna." (op.cit., p 4). However, while presenting his mis

conceived and preconceived notions he observes that *Zakhiratu'l-Muluk* is a "general work" and the utterances of the Saiyid therein are "theoretical formulations" (ibid, p 66 and p 89 n 67).

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English Translation

Letter No. 1

In the name of Allah the Most Merciful and Beneficent

Allah ordains: "(O Prophet) Seest thou? If We let them enjoy this life for a few years¹, there comes to them at length the punishment which they were promised². The enjoyment they were given will profit them not³. Those who do not repent are unjust⁴ and soon will the unjust know what vicissitudes their affairs will go through."⁵

It is reported (in a hadith) that a group of leading companions of Prophet Muhammad (pbuh) requested him: "Grace us with your favour so that we can secure an abode in your company in the highest stages of the great paradise amidst its splendid view". The Prophet (pbuh) answered, "Help me by prostrating yourself before God frequently". It implies that the glory of the Prophet's (pbuh) magnanimity and the greatness of his message can redeem a person of his sin and change his disbelief into belief. However, it is not possible unless the aspirant is strong and firm in his determination to search for the right path and enjoys the love and blessings of his preceptor (as the Qur'an declares): " And those who strive hard in Our cause, - We will certainly guide them to Our path⁶ and one who believes in God, his heart is guided (by God) towards righteousness" ⁷.

My friend! You have entangled yourself in a mesh that prompts the celestial beings to weep bitterly at your condition, and the terrestrial beings to feel sorry for you. You have pleased all heretics and those gone astray; you have disgraced and displeased all pious and godly men, and have turned God alongwith all His prophets and angels into your bitter enemies. The more dignified God made you the more thankless you became. Have you not heard of God's warning: "But when they forgot the warning they had received, We opened to them the gates of all things, Until, in the midst of their enjoyment of Our gifts all of a sudden, We called them to account, Then lo! they were plunged in despair"⁸.

I do not know how dare you face the deluge of God's displea-

sure and move ahead amidst its dashing waves, and what argument have you prepared for the greatest shock of the Doomsday. My dear! In this world there are numerous holy places where the heart gets engrossed in Him provided, there is inclination towards that direction and also (if) God wills it so. When man wills one thing and God wills another thing, it is the will of God that prevails, as the Qur'an declares "Allah has full control over His affair, but most of the people know not".⁹ The Qur'an further says, "It is not for you to guide them to the right path, but Allah guides to the right path whom He pleaseth"¹⁰. The superiority of man's will and reason, as well as the fruitful results they yield intuitively (with the support of angels) are all subject to God's will: "May be Allah wants to reveal something (significant) through this".¹¹

O Friend! The aspirants of the spiritual path are (at times) entrapped in some disobedience even after their penitence so as to liberate them from the vortex of deadly sin like pride and deceit. Then with the help of God they are drawn towards obedience and their stacks of sins are put to flames of shame so that they could crush their impulsive mind (*nafs-i-ammarah*)-their greatest enemy- with the hammer of grief and repentance and lead this community with the feelings of perpetual mercifulness, kindness, generosity and humility towards elevation and contentment. I pray to God that you are one amongst such noble souls:

Every breath in this world is a life time investment,
 And you are unaware of this truth.
 Like an intoxicated man you live here,
 Fully entangled in the short lived joys and glamour of life.
 Surely you will have to leave this world, and
 Know that this ephemeral world is only an illusion.
 O the worshipper of your desires! ponder (over it),
 These ephemeral pleasures are naught against (the blessings
 of the) eternal life.
 So try to acquire provisions for the journey (Hereafter)

Where everyone will be on his own (helpless);
 Those who are after worldly pleasures,
 Like a donkey in a miry place they are drowned in the mud
 Therefore, do not pride yourself on worldly pleasures,
 And do not foolishly ignore the Hereafter (so that),
 You do not have to suffer the torments of the grave;
 Your sensual desires have cast a veil around you,
 If you overcome these desires the curtain will be lifted,

O friend! Open your eyes and be just so that you can differentiate between a friend and a foe. Let not your mind be governed by the plunderers of faith, and let not your weak self and beautiful body (nourished by great blessings) burn in the fire of the wrath of Allah. Consider the remaining part of your life a boon, and don't rely on the steed of life. Do not get fascinated by the fantasies of this dark and impure world. Do not listen to the misleading words of the wicked and disobedient. Aspire for God's blessings and don't be among the losers and eternally deprived. Remember the Hereafter and work to save yourself from disappointment, shame and disgrace of that day (the day of Judgement).

Be sure, a person who does not take a lesson from other's examples becomes himself a dreadful example for others.

May God's blessings be on him who follows the right path,
 He alone is the True Guide.

1. Quran: 26:205; " Seest thou, if We let them enjoy themselves for years"
2. Ibid: 26:206; " Then that which they are promised comes to them-"
3. Ibid: 26:207; " That which they were made to enjoy will not avail them".
4. Ibid: 49:11; " O You who believe, let not people laugh at people, perchance they may be better than they; nor let women (laugh) at women, perchance they (the latter) may be better than they (the former). Neither find fault with your own people, nor call one another by nick names. Evil is a bad name (Iniquitous) after faith; and whoso turns not,

these it is that are the iniquitous."

5. Quran. 26:227; " Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed. And they who do wrong, will come to know by what a (great) reverse they will be overturned.
6. Ibid. 29:69; " And those who strive hard for Us, We shall certainly guide them in Our Path. And Allah is surely with the doers of good".
7. Ibid. 64:11; " No calamity befalls but by Allah's permission. And whoever believes in Allah, He guides his heart. And Allah is Knower of all things.
8. Quran. 6:44: " Then when they neglected that with which they had been admonished, We opened for them the gates of all things. Until, when they rejoiced in that which they were given. We seized them suddenly; then lo! they were in utter despair".
9. Quran. 12:21: " And the Egyptian who bought him said to his wife: Make his stay honourable. May be he will be useful to us, or we may adopt him as a son. And thus We established Joseph in the land and that We might teach him the interpretation of sayings. And Allah has full control over His affairs, but most people know not."
10. Ibid. 2:272; "Their guidance is not thy duty, but Allah guides whom He pleases. And whatever thing you spend it is to your good. And you spend, not but to seek Allah's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged"
11. Ibid. 65:1; " O Prophet, when you divorce women, divorce them for their prescribed period, and calculate the period; and keep your duty to Allah, your Lord. Turn them not out of their houses – nor should they themselves go forth-unless they commit an open indecency. And these are the limits of Allah. And whoever goes beyond the limits of Allah, he indeed wrongs his own soul. Thou knowest not that Allah may after that bring about an event."

Letter No. 2

He alone is the Guide

I pay obeisance to you and offer a special prayer for your well-being, prosperity and progress. May Allah grant my prayer through the intercession of Prophet Muhammad (pbuh) and his children. According to the Quran: "Allah commands justice, the doing of good, and giving freely to kith and kin, and He forbids all indecent deeds, and evil actions; He exhorts you in order that you may take heed".¹

My friend: It is not hidden from those enlightened, contemplative, and sagacious souls blessed with deep insight (which is the result of their daily prayer to Allah to show them the essence of all things) that since the creation of man and the universe human beings with their varied temperaments, habits, reason and intelligence have received in differing measures the munificence of the loveable and majestic light (of Allah). As a result, even people's objectives, ambitions and aspirations as well as their desires and words and deeds (of different individuals and groups) vary from one another. Similarly, evil attributes such as cruelty, envy, jealousy, defiance, malice and miserliness remain hidden in human nature, and persistently dominate the man who aspires for worldly pleasures. In view of these diversities in human nature, Allah, the Most High, considered it very imperative to appoint a just, virtuous ruler and a reformer, who, with his missionary zeal, would set on the right path people's activities, actions and deeds, and simultaneously implement the rules and regulations of Islam, uniformly on low and high, rich and poor. With necessary admonitions and pious decrees he would also restrain the cruel tyrants from lashing the oppressed in order that divine justice, religious laws and rules prevail in place of tyranny and oppression, and people cease to live like animals.

After appreciating the import of these introductory remarks, you must also know that Almighty Allah has assigned to you the duty, in your capacity as His vicegerent, to establish order in the chaotic lives of the people. He has granted you power and au-

thority so that you dedicate yourself for the welfare of your subjects. For your guidance, He deputed the prophets and the 'Ulama so that you would discharge your duties in a balanced manner based on reason and the laws of religion (*Shari'a*) and direct your subjects on the right path. If His commandments are observed in totality then both the ruler and the ruled will be saved from the fierceness of Divine wrath. Otherwise, on the Day (of Judgment) when all hidden things will be manifested and when ,² everyone (of your subjects) will (be free to) complain against you (your wrong actions) and those rulers (who will be found guilty) will be punished for their negligence. Allah is Great.

Dear friend, be afraid of the devil of sensual desires and bad companions, and save yourself from disgrace and humiliation on the 'Day' when "neither wealth nor sons will avail"³. Do not be influenced by the thankless and ungrateful in order to suppress your weak subjects, and do not dare to resort to the commission of a crime, howsoever trivial it may be; and do not make the respite and recreation of a few days in this world the cause of perpetual torture in eternal life. This will only lead to the loss of elevated stages of bliss meant for the devotees, believers and religious people.

May Allah protect your will and determination from evil, sensual pleasures, the machinations of the evildoers and temptations of the greedy, by granting you shelter under His own protection and kindness. Verily, He earnestly grants the prayer⁴.

Peace be on those who follow the guidance.

1. Qur'an, 16:90; Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful"
2. Ibid. 86:9; " On the day when hidden things are manifested"
3. Ibid. 26:88; " The day when wealth will not avail, nor sons"
4. Ibid. 11:61; " Surely my Lord is Nigh, Answering"

Letter No. 3

Addressed to Maulana Nuru'd-Din Ja'far Badakshi

In the name of Allah the Most Merciful and Beneficent

As long as He continues to shower His blessings, munificence and generosity upon the inhabitants of this ephemeral world, the Divine light will keep on illuminating the compassionate lovers and devotees of Allah (the righteous people) through the intercession of Prophet Muhammad (pbuh) and his children.

Dear friend! You must know that when the engineers of the workshop of destiny (the angels) inscribed skillfully numerous wonderful and rare/surprising stories on the shining tabloid of existence, and brought from darkness to light this admirable picture and panorama (this world), the purpose of bringing it into existence was that the inhabitants of the sky would fly away and the earthly inhabitants will discard everything with the radiance of the 'Sparking Light'.

If you keep on performing your (religious) duties with devotion, you are a chosen one and this group (godly people) will also be pleased (with you). If, on the other hand, you are engrossed in worldly pleasures and tread the path of the imprudent and the negligent, then (of course) the world would be a place of torture (for you). The concept of far and near and your desire for company is mainly a sort of self deception and foolishness. "Peace be on those who follow the guidance".

Letter No. 4

Addressed to Sultan Ghiyasu'd-Din

In the name of Allah the Most Merciful and Beneficent

Allah says: "Seest thou! If We do let them enjoy themselves for a few years.¹ Yet there comes to them at length the (punishment) which they were promised.² It will not profit them, the enjoyment they were given".³ In these verses, God, the Almighty, the Most High, ordains for the guidance of the prudent and as a warning to the imprudent, "O Muhammad (pbuh) do you see these negligent and careless (people) whom we provided a few days (in this world) so that they fulfill their obligations (as servants of God) and make preparations in advance for the life Hereafter. But instead they got immersed in the vanities of this world due to their selfish desires. Yet comes to them at last death which they were promised and with that ends their respite. Their enjoyment in the world will not profit them either in the grave or on the Day of Judgment, and all their wealth and possessions of which they boasted in the world, will become chains for them, causing their destruction.

One who opts for this earthly life,
Will mix with the earth.
Ignorant, he doesn't know
What is in the earth.
Every leaf represents the face of a liberated soul,
At every step you take is over the head of a prince,(at every
step is skull of a prince)
Who will aspire to befriend this (transitory) world?
It has been faithful to none, how can it be faithful to us?

1. Quran. 26:205; " Seest thou, if We let them enjoy themselves for years"
2. Ibid. 26:206.; " Then that which they are promised comes to them"
3. Ibid. 26:207.; "That which they were made to enjoy will not avail them?"

Letter No. 5

Addressed to Tughan Shah

In the name of Allah the Most Merciful and Beneficent

Allah ordains: "The hypocrites, men and women, are alike; they enjoy evil, and forbid what is just." ¹

God the Most High, (in this Quranic verse) declares that all hypocrites are mutual friends and companions of one another. Their chief characteristic is that they are always engaged in creating iniquity and they never side with the just. Besides, through deceit and fraud they push the people to the wrong path. They enjoy to persuade people to follow what is forbidden.

Regarding the Prophet's (pbuh) family God the Most High, has said "Allah only desires to take away uncleanness from you, O people of the household, and purify you through purifying"² In this verse Allah, in fact, says that verily, We will purify the family of the Prophet (pbuh) and his children and all righteous men from cruelty of the cruel, hypocrisy of the hypocrites, wickedness of the wicked, and from sins of the sinner, and thus purify their existence in the furnace of love so that due to their inner purity they become capable of receiving the blessings of Our generosity and kindness. And the Prophet (pbuh) has also stated that those who exhibit or harbour even a bit of animosity towards his family will be deprived of God's blessings. The Prophet (pbuh), in fact, has said that "one who dies in a state of any animosity/malice towards any of my children³, on the Day of Judgement it will be written on his forehead that 'this person has no hope of Allah's blessings'".

Therefore, this humble man (Saiyid 'Ali) tried my best to leave this country before its inhabitants will resort to such wretchedness (towards me). But you stopped me from leaving the country and even God willed so.⁴ However, you had assured me that we will first follow ourselves what is permissible and give up what is forbidden (by the religion) and then ask others to abide by it.

And those who do not follow the path of *Shari'a* will severely be punished. In fact you made this known to all through a proclamation. I trusted your word and for the sake of the Almighty and also that you may earn a good name, I continued, to the best of my ability, to advise and guide (people) to the right path.

But a group of ignorant and seditious people whose behaviour is known and which you have investigated many a time yourself, have brazen facedly resorted to open confrontation. But they would not have dared to do so unless they had your (tacit) support. If you wish that these people behave with me in a similar way as Yazid did with Hazrat Hussain (a grandson of the Prophet -pbuh) then it is all right as we will treat such tyranny as propriety for us. Allah's ordinances of religion have also flourished in this way: that everyone turns his enemy who professes and propagates the truth and "Allah alone helps him."⁵ It is in this regard that Prophet Muhammad (pbuh) has said: "Very soon there will come a time when people will like the carcass of a donkey more than the believer who will enjoin people to do the right and forbid them from doing wrong. Though I have experienced a lot in this direction and have even suffered much, yet I have entered into a covenant with Allah that even if all the inhabitants of the earth turn against me and swords will burst from the sky I will never conceal the truth, and will not sell religion for the worldly benefits or any convenience.

I feel weak in action only when
The endorsement of friends is not strong.

1. Quran. 9:67; "The hypocrites, men and women are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely the hypocrites are the transgressors."
2. Ibid. 33:33; "And stay in your houses and display not your beauty like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to take away uncleanness from you. O People of the household, and to

purify you a (thorough) purifying.”

3. Saiyid ‘Ali claimed to be the descendant of the Prophet (pbuh) and the reference to the, children of the Prohphet (pbuh) in the letter is in fact regarding the Saiyid himself.
4. Qur’an 12:21; “ And the Egyptian who bought him said to his wife: Make his stay honourable. May be he will be useful to us, or we may adopt him as a son. And thus We established Joseph in the land, and that We might teach him the interpretation of sayings. **And Allah has full control over His affair, but most people know not**”.
5. Ibid: 12: 18; “ And they came with false blood on his shirt. He said; Nay, but your souls have made a matter light for you. So patience is goodly. **And Allah is He Whose help is sought against what you describe.**

Letter No. 6

Addressed to Sultan 'Alau'd -Din

In the name of Allah the Most Merciful and Beneficent

There is a specific prayer for the king, which Allah may grant (to you) with the intercession of the Prophet (pbuh) and his children.

Allah ordains: " Know you all: that the life of this world is but a sport and a pastime, amusement , pomp and mutual boasting of wealth and children (in rivalry)"¹ In this verse Allah very delicately and skillfully warns His servants so that the wise and chosen (servants) courageously strive for the prosperity of the eternal life, and the ignorant and proud (take a lesson) and do not run after the false wealth of this world, which is nothing but an illusion. Allah, in fact warns the people that the life of this world is just a trifling amusement. It is transitory and impermanent, like a dream or a fantasy which prevents God's servants from treading on the path of prosperity. The worldly riches and power are the greatest obstacles in the spiritual journey, and all sensual pleasures lead the ignorant to Hell. It feeds the deceitful with the deadly poison in the cup of hard labour, and makes them despairing of earning goodness and the wealth of the eternal world.

Thus Allah says that the similitude of piling-up riches in this life is like that of rain which falls upon the earth and brings forth delight for the tiller with the green grass and flowers of different hues. A group of ignorant men who are in love with the ephemeral are delighted and fascinated by this greenery. Due to satanical delusions and deception, (the ignorant) are carried away by sensual desires, and display nothing but ego and pride. However, such things give no real nourishment, they soon wither away, become dry and crumble to pieces even by a gush of poisonous wind leaving behind no traces of freshness and elegance. Likewise the proud and haughty people will achieve nothing but the pangs of grief.

Dear friend! On whosoever authority is bestowed and a king-

dom assigned is put to a test. His existence is placed between eternal prosperity and good fortune on the one hand, and eternal misfortune, on the other; and his temporary rule over the country is made the touchstone for his courage. If, in spite of all his worldly engagements, he strives to fulfill the obligations as a servant (of God) and accepts with submission and contentment the commandments of Allah then this ephemeral prosperity will prove to be a preparation for the eternal prosperity. On the contrary, if he obeys his sensual desires (rather than the commandments of God) and covers the entangled sun of everlasting riches with the mud of his pride then he will get badly involved in both the worlds. Hence, it is essential for a sensible ruler not to remain unmindful of the hazards of government and be always conscious of the grace bestowed on him by God and follow the path of justice and piety as a means of achieving nearness to God. Besides he will always be mindful of the fact that (the worldly) prosperity is not everlasting and there can be adverse days also. He will not, therefore, withhold kindness and affection from the downtrodden and weak subjects. Further, he will not get fascinated by worldly charms and attractions and will not make the comfort of this ephemeral world the main cause of getting involved in disgrace and humiliation on the Day of Judgement; and, above all, he will take a lesson from the condition of the proud people who have gone before him.

Peace be on those who follow the guidance.

1. Quran. 57:20; " Know that this world's life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose causing the vegetation to grow pleases the husbandmen then it withers away so that thou seest it turning yellow, then it becomes chaff. And in the Hereafter is a severe chastisement, and (also) forgiveness from Allah and (His) pleasure. And this world's life is naught but a source of vanity."

Letter No. 7

Addressed to Sultan 'Alau'd-Din

He alone is the Guide

For the Sultan there is a special and sincere prayer. May it be granted (to you) with the intercession of the Prophet (pbuh) and his progeny! Allah ordains: "There are those who if We establish them in the land (i.e. give them power in the world), establish regular prayer and give *zakat*, enjoin right and forbid wrong: with Allah rests the end and decision of all affairs"¹

God the most High (in this verse of the Qur'an) says that those who have been graced with authority and power to govern the people (the servants of God) will be answerable for their conduct and deeds (on the Day of Judgment)

My friend! It is not hidden from righteous individuals with pious hearts that since the creation of this universe human beings have been born with distinctive qualities and there has always been a diversity, both in their words and deeds, among various human groups. Ignoble manners and contemptible attributes such as tyranny, rebellion, malice and jealousy are hidden in human nature, and people's aims and motives are also different. Hence, God's wisdom deemed it necessary to have a just and able ruler (among the people themselves) who would direct the children of Adam to the right path and who would correct and rightly direct their deeds and activities; and would leave no stone unturned to implement the *Sharia*.² Besides, he will be impartial while introducing acts of reformation and while deciding public matters and ensuring implementation and stability of Islamic laws. Through political admonitions, he will hold the hands of the strong from crushing the weak so that the rule of (Divine) law is firmly established and the darkness of cruelty and innovation in religion does not overcome the borders of *Shari'a* and the general public do not resort to the behaviour of animals. When some one is selected and invested with power and authority to accomplish this great mission it is expected of him that he will act as a reformer and a

guardian (of his subjects). The prophets and *'Ulama* have been endowed with reason, intuition and knowledge of Shari'a so that truth can be separated from falsehood, righteousness and piety from sedition and wickedness. If a ruler performs his duties and obligations (in accordance with the commands of God) both the ruler and his subjects will remain fearless of the dread of horrible punishment (in the Hereafter). Otherwise (every) ruler will be questioned and required to explain his (wrong) actions on the Day of Judgement, as the Qur'an says, "Today (on the Day of Judgement) everyone will be repaid for what he has done in the world." ³

It is therefore, essential for a ruler and a king to take due care while exercising his authority and not to take lightly the examination and investigation of the public matters, and not to treat as insignificant the results and effects of God's pleasure or displeasure. He should read minutely and carefully the life history of Islamic rulers and the "Righteous Caliphs" (may God shower His blessing on them) and observe proper etiquette and behaviour as expected of a (Muslim) ruler. The transient pleasures should not become a source of sorrow and punishment in the Hereafter. Besides, he should not restrain his hands from dealing compassionately to the weak and humble; and should not rely on ephemeral wealth. He should (always) remember the disgrace and punishment of the Day of Judgement; and should consider this short life a boon.

Peace be on those who follow the guidance.

1. Quran: 22:41; "Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allah is the end of affairs."
2. The Sayid says that a (Muslim) ruler should implement Shar'a in letter and spirit. He says "dar anfaẓ-i-akham Shari'a ghayatu'l imkan sa'y numayad" Ghayat means "extremity; final point utmost effort and "and not "within possible limits" as has been wrongly translated by some scholars-.cf. Ishaq Khan, Kashmir's transition to Islam, P.66. See also. A.M. Mattoo; "The Nurbakhshis of Kashmir", Islam in India, Vol-II, P. 99
3. Quran. 40:17; "This day every soul is rewarded what it has earned. No injustice this day! Surely Allah is swift in Reckoning."

Letter No. 8

He alone is the Guide

Dashing waves of the sea of destiny wanted to drown you but God sent the boat of His mercy and kindness to row you across safely. O friend! Listen to the meaning and explanation of the two (Qura'nic) verses. There is the type "of man whose speech about this world's life may please you and he calls God to witness about what is in his heart; yet he is the most contentious of enemies".¹ In this (Qura'nic) verse God the Great describes the behaviour of *glib hypocrites and their latent disbelief*. Allah says there is a group of people whose speech about this world may impress you (they express their humility and humbleness). And you Muhammad (pbuh) presume that they are true Muslims but Allah is witness to what is in their hearts (supposed to be castle of Divine light); their hearts are actually the storehouse of impurity, jealousy, malice, negligence, egotism pride and hypocrisy. They call Allah to witness about their firm faith in Islam but they are certainly liars (as they are the most contentious of enemies).

In the subsequent (Quran'ic) verse it is said: "When it is said to him, be careful of the duty of Allah, he is led by arrogance to more crime. Enough for him is Hell, an evil bed indeed to lie on".² According to this (Quran'ic) verse, one of the greatest indications of a hypocrite is to be proud of his faith and to consider others smaller as compared to himself. When an occasion arises in religion which demands total submission and surrender before the will of God in order to gain His blessings, the foolishman's ego and pride seizes the collar of his spinelessness and he is attacked by the dog of anger to such an extent that the hopeless man remains deprived of this great wealth (God's benediction).

If you nourish the dog of your *nafs* thus,
Impossible it will be to escape from its attack.
This dog (*nafs*) has numerous servants like you,
Only a person like you can be a dog's servant.
How long will you be in the servility of impious self (*nafs*)?

You are nourishing impurity (*kufur*) inside you (your own existence).

One who succeeds in subduing this dog (self),

No one can even be worthy of the dust beneath his feet

You do not know in your being are hidden

Utmost impurity, and the furnace of fire.

Snakes and scorpions are hidden beside you,

They are in slumber and remain concealed.

If you allow them to raise their head even to the extent of a hair's breath,

They multiply a hundred times.

If you get rid of them one by one,

You will have peaceful and pleasant sleep in the grave.

If you fail to get rid of (these snakes and scorpions)

They, till the Doom's Day, will continue to sting you.

To make friendship with carnal self is to alienate one's real self (soul),

But whatever I have stated may just be a tale to you.

O friend! If Allah helps you in your religion, and you follow the above mentioned verses of the Quran; if you apply the kohl of righteousness to your eyes with the stick of justice; If you give sufficient thought as to how best to remove contemptible vices like hypocrisy, pride, malice and polytheism (which like snakes and scorpions remain hidden under the veil of ignorance to inflict perpetual torture on you); if you procure in this world itself provisions for the Hereafter as a means of salvation; then your life is good and worth living. Otherwise, in the forests and plains of ignorance and negligence you have plenty of friends with devilish qualities.

Peace be on those who strive for righteousness.

1. Quran; 2 : 204; " And of men is he whose speech about the life of this world pleases thee, and he calls Allah to witness as to that which is in his heart, yet he is the most violent of adversaries."
2. Ibid; 2 : 206: " And when it is said to him, Be careful of thy duty to Allah, pride carries him off to sin - so hell is sufficient for him. And certainly evil is the resting-place

Letter No. 9

Addressed to Maulana Nuru'd-Din Ja'far Badakhshi

In the name of Allah the Most Merciful and Beneficent

Benediction and supplication are appropriated for religious fraternity. May these prayers be granted by Allah (to you) with the intercession of Prophet Muhammad (pbuh) and his progeny. The Prophet (pbuh) has said " When God loves a person, He involves him in some ordeal. If he exhibits patience, Allah chooses him (as His dear servant) and if he exhibits contentment he becomes the selected one (for Allah)"

The Prophet (pbuh) stated the truth.

Boil in a sturdy pot: seeds of *marzanjush*¹ (5 *diram*) *barza-i-qatune*² (5 *diram*) *sharab na'na'* ³(10 *diram*) *khamir bunafsha*⁴, (20 *diram*) in water (100 *diram*) and take this syrup early in the morning.⁵ God willing, it will prove beneficial for your health⁶.

Peace be on those who follow the guidance.

1. Ipomoea (white rose)
2. Cotton seeds.
3. Syrup of mint.
4. Paste of violets.
5. It seems that Maulana Nuru'd-Din was suffering from some disease and had sought medical advice for the same from his spiritual master, Saiyid 'Ali, who appears to have been well versed with the 'ilmi-tibb (science of medicine).
6. At the end of the letter there is a long passage entitled : " Waridat-i-Shaikh Sultan" (prayers/ experiences of Shaikh Sultan). Keeping in view the contents of the letter, the passage does not appear to be a part of the letter. It does not also seem to be a separate letter as it has not the same formate and style which we notice in other letters of Saiyid Ali. However, we have reproduced the contents in Annexure 'A'.

Letter No. 10

He alone is the Guide

Allah says : "And remember Allah took a covenant from the people of the Book, to make it known and clear to mankind, and not to hide it....."¹

O friend! The godly and devout people have made a covenant with Allah that they will not hide the path of redemption, salvation and righteousness from the people. And whenever they notice in any seeker (of Truth) any inclination towards obedience to Allah, they will not hesitate to advise him because Allah has ordained: "If they ask you for any help in matters of religion, you must help them"². The atheism of atheists, the tyranny of tyrants, and the foolishness of fools does not deter them from guiding a seeker (of Truth) because this community firmly upholds that the main aim of humanity is to worship and love Allah, their Creator. However, the majority of the people have totally yielded to their inordinate passions and the Satan has dragged them into a morass of worldly anxieties and troubles. The carnal appetites and bodily pleasures have become the objects of veneration and reverence for these foolish people, and the impurity of this mortal world has become their object of worship which has made these lifeless persons unmindful of death and grave. False beliefs, vicious ideas and carnal desires are ruling their corrupt souls and have left an alloy of hopelessness on their ignorant hearts. These spineless men have shut their eyes to eternal bliss and everlasting favours, and they seek nothing but worldly pleasures and gains. They strive for nothing except to obtain worldly honour and esteem. As Allah says "They know only the pomp and show of this world, and are unmindful of the Hereafter."³

If anyone of them receives God's benediction and his heart illumines with the Divine light that prompts him to think of the eternal life (Hereafter) and if he discards disdainful impurity of the world, and attempts to attain salvation by obedience to Allah, he is called insane and addressed with reproachful words. It is because they feel disgrace in talking about the Hereafter. Allah

ordains: "Leave them alone to eat and enjoy, and let (false) hope distract them, for they will soon know⁴: who is on the straight path and who is righteous⁵: Wait till the *Day when all things secret will be tested*".⁶ On the Day the worldly honour and the riches of the wealthy will become chains and a yoke for them, and the elegance of *faqr* (self imposed poverty) as well as honesty, virtue and eminence of the pious will be glorified and prominently displayed. On that Day thousands of people, dressed in silk can be seen weeping and wailing and asking for the kind protection of a rag-wearer. Then only will you realize that the real wealth is the righteousness and piety of the believers (as Allah ordains) "Very soon the unjust people will know to which place they have to return."⁷

O friend!. How surprising it is that Jews feel proud of the swords of war and talk (only) about war: Christians consider it fortunate to be near and enjoy the company of bishops and monks. The idol worshippers feel proud in serving *Brahmins* and *priests*, but the so-called Muslims consider it a disgrace to be in the company of spiritual men and pious luminaries who are a source of guidance.

But what can these (blessed) people do about it (and that is why the Qura'n declares) "This is their attainment of knowledge⁸. If Allah had found in them any good, He would indeed have made them listen⁹. Whom Allah does guide, he is on the right path, whom He rejects from His guidance, he will have no friendly guide (in his life)¹⁰". May Allah take under His own kind and generous protection all seekers of religion, and save their hearts from the impurity of sensual desires and the temptations of the Devil as well as from the mischief of the evil doers.

Verily Allah earnestly responds to the prayer.

1 Quran; 3:186; " And when Allah took a covenant from those who were given the Book: You shall explain it to men and shall not hide it. But they cast it behind their backs and took a small price for it. So evil is that which they buy".

2. Ibid; 8:72; " Surely those who believed and fled (their homes)

and struggled hard in Allah's way with their wealth and their lives, and those who gave shelter and helped- these are friends one of another. And those who believed and did not flee, you are not responsible for their protection until they flee. And if they seek help from you in the matter of religion, it is your duty to help (them) except against a people between whom and you there is a treaty. And Allah is Seer of what you do."

3. Ibid: 30:7 "They know the outward of this world's life, but of the Hereafter they are heedless"
4. Ibid: 15:3 "Leave them alone to eat and enjoy themselves, and let (false) hope beguile them, for they will soon know."
5. Ibid: 20:135 "Every one (of us) is waiting, so wait. Soon you will come to know who is the follower of the even path and who goes aright."
6. Ibid: 86:9 "On the day when hidden things are manifested".
7. Ibid: 26:227; "Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed. And they who do wrong will know to what final place of turning, they will turn back."
8. Ibid: 53:30 "That is their goal of knowledge. Surely thy Lord knows best him who strays from His path and He knows best him who goes aright"
9. Ibid: 8:23 "And if Allah had known any good in them, He would have made them hear". And if he makes them hear, they would turn away while they are averse.
10. Ibid: 18:17 "And thou mightest see the sun, when it rose, decline from their Cave to the right and when it set leave them behind on the left, while they were in a wide space thereof. This is of the signs of Allah. He whom Allah guides, he is on the right way; and whom He leaves in error, thou wilt not find for him a friend to guide aright."

Letter No. 11

Addressed to Mirza Yadgar¹

In the name of Allah the Most Merciful and Beneficent

Lop off the bough of desire and appetite for,

It is like a lamp that is about to extinguish.

Pull up the roots of the tree of greed,

For it is short lived and bears no fruit.

Allah says: 'By the time verily man is in loss except such as have faith and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of patience and constancy'²

O friend! The world is almost like a prostitute who being faithful to none daily offers her body to every imprudent man and turns her back on the prudent, she entices them into false hopes and destroys them mercilessly. Sometimes, she involves even friends into pain and anguish, and sometimes asks them to exhibit patience while suffering the pangs of separation. One who is entangled in the world will face numerous dangers or prosperity (one has to make a choice between the pleasures of this world and the prosperity of Hereafter) depending upon his own behaviour: whether he struggles for Allah's succour or for his sensual pleasures. This ephemeral world is a mesh that entangles within itself all the imprudent and unlucky and restrains them from seeking or attempting to seek Allah's pleasure. He alone is wise who is not enticed by the fleeting fantasies of this impure and unclean world, nor relies on his age, and who fears Doomsday and does not remain unmindful of the disgrace and shame of the Day of Judgment. Such a person never makes his life a cause of eternal loss as he always gets admonition from the fate of proud people.

Peace be on those who follow the guidance

1. In the manuscript "B" the name of the addressee is given as " Mirza Azka". Dr.Riyaz Ahmad gives his name as Mirzada Azka-op.cit., p.124.
2. Quran; 103:1-3; " Surely man is in loss; except those who do good, and exhort one another to Truth and exhort one another to patience".

Letter No.12

He alone is the Guide

Allah ordains: "It is possible that you dislike a thing in which there will be good for you" ¹. and the Prophet (pbuh) has said: "Allah tests his believers the way anyone among you tests gold in fire". Verily Allah and his Prophet (pbuh) spoke the truth.

O friend! Worldly comforts and wealth may bring one happiness in this short-lived life, but they are transitory and bound to perish. On the other hand, men may face trials and hardships (while pursuing the true path) but they have a positive contribution as they bring dignity and honour Hereafter (which is everlasting). Ailments are virtually like benign detergents which wash off impure desires from a believer's body, and decorate his pure soul with the dress of (Allah's) mercy and kindness. Those who suffer the pangs of separation and longing to see their Beloved (Allah) brings them closer to their Beloved. Hence the wise do never complain and a friend does never narrate before his enemy the excesses of his dear friend.

Peace be on those who follow the guidance.

1 .Quran; 2:216 " Fighting is enjoined on you, though it is disliked by you and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you know not".

Letter No. 13

He alone is the Guide

May good fortune and the blessings of Allah's bounty be with you through the intercession of Prophet Muhammad (pbuh) and his progeny and may these enable you to achieve prosperity Hereafter. "Every soul has to taste of death";¹ there is no one who can set His decrees aside, nor can anyone evade His orders.

After every meeting with friends comes separation;

All troubles are less painful than separation,

I have lost friends one after another,

And this shows no (worldly)friendship is permanent.

O friend! Although it is customary to say that the fire of separation causes anguish and restlessness in the hearts of the aggrieved souls, the select ones, through the kindness of the 'Divine Light' and faith are inspired with hope and contentment (as the Quran says) "It is probable that you dislike a thing which will be good for you";² and "We shall try you until we test those who among you strive their utmost and persevere in patience."³ Such people get glad tidings in the Quranic words, "Give glad tidings to those who patiently persevere."⁴ They take clue from "death is a gift for the believer" and find pleasure in learning a lesson from the dreadful destination (grave). Therefore, they develop apathy towards things of this ephemeral world and consider this life of a few days a boon for fulfilling their obligations towards Allah.

It is a deadly route, think of your (ultimate) destination,

Seek a way out of this irksome task.

Do not get engrossed in the worldly pleasures(because),

Death is near, prepare yourself for it.

Why remain unmindful of the inevitable, day and night?

Be firm in performing good deeds right now,

After death you will be fully in chains, motionless, and

Such a man can hardly perform any action,

Hence do what you can in this world only.

May Allah illuminate your life in this world with the light of the radiant rays of patience and contentment, and may He not deprive you of His benevolence and kindness (the reward for those who are patient) on the Day when a man shall flee from his own brother, and from his mother and his father, and from his wife and his children”⁵

Peace be on those who follow the guidance.

1. Quran; 29:57 “ Every soul must taste of death; then to Us you will be returned”.
2. Ibid; 2:216. See supra Letter No 12 n.1.
3. Ibid; 47:31 “And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news”
4. Ibid; 2:155 “ We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient”.
5. Ibid; 80: 34-36 ; “ The day when a man flees from his brother. And his mother and his father. And his spouse and his sons.

Letter No. 14**He alone is the Guide**

Allah Ordains: "Call on your Lord morning and evening (i.e. always) with humility and in private, without being loud in speech. And be not amongst those who are negligent¹

One who willingly opts for the pain (in love) of his Lord,
His face (bears testimony to the state) of his heart.

One who is familiar with his Lord (the King)
Shall bear on His forehead the imprint of His glory.

One whose eyes are blessed with the Divine Light,
His countenance glows with the Divine Light.

If you want from your 'Friend' (Lord) a penetrating eye,
Then there is no choice but to suffer pain (day and night)

If you aspire for light, burn your heart like a candle.

Enrich your soul by containing carnal desires,

Only great men of action sacrifice their lives for their Lord,
The lazy dare not tread on this path,

O gullible! If you dare not step on this straight path,

Then, at least, be a follower of those who have chosen it.

O friend! You must know in the (Quranic) verse (mentioned above) God reveals a vital truth: He always guides his enthusiastic lovers and dedicated friends from their innate physiological and psychological darkness towards limitless celestial pleasures, spiritual enlightenment, and cheerful gardens (of Paradise). It is because the pleasant showers of the pure blessings of the most generous God, the favourable winds of Divine mercifulness, and the benevolent clouds of His unlimited compassion fall on the myriad of hearts of the travellers on the spiritual path. The lovers eager to know the mystery of the 'Ultimate Reality' seek it morning and evening- these are the occasions when the doors of Divine graciousness are opened and ambitions fulfilled. As Allah ordains: "And keep yourself content with those who call on their Lord morning and evening, seeking His grace"². The reference in

this verse is to God's chosen ones (referred to above).

Hence, a true seeker should devote his entire time to rigorous secret prayer (*zikr-i-khafi*) and should be totally engrossed in seeking God's munificence. Besides, he should wait for Divine blessings to save himself from the denial of the blessings of those who plunge into the sea of the Ultimate Reality (those who understand the valuable and precious 'Divine Secrets') and observe the wonders of Divine radiance.

Peace be on those who follow the guidance.

1. Quran; 7:205; " And remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the morning and the evening, and be not of the heeders."
2. Quran; 18:28 " And keep thyself with those who call on their Lord morning and evening desiring His good will, and let not thine eyes pass from them, desiring the beauties of this world's life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds."

Letter No. 15

Addressed to Maulana Nuru'd-Din Jaf'ar Badakhshi¹

In the name of Allah the Most Merciful and Beneficent

May Allah continue to help him² as He does help chaste and pious people, and may He purify his heart from all impurities of sensual desires!

Let you know! When chaste birds³, free from adulteration and impurity fly from the nests of Fate and disappear in alien lands, when they profess to avoid resting at places of dread and fear; and they enthusiastically struggle for escaping from evil intentions (then) one recollects the beautiful and witty tales of the scent of the breeze of their union, the idea of their copulation, and the odour of the gardens (where they went) till they swiftly return towards the great glory and dignity as well as towards the most exalted position or centre.

Thus one who comes under their protection and becomes their devoted disciple is saved by them from falling into abysmal depths of degradation and, with their swiftness in flight, is carried to the heights of Heaven where they feel contented for being nearer to God; and one who falls into the abyss of sensual pleasures and prefers the low (worldly pleasures) over the high (spirituality) is like a blind man who falls into a pit of destruction. Let no infidels and those destroyed by sensual desires stop you from becoming the follower of the elevated souls.

Peace be on those who follow the guidance.

1. The Letter is in Arabic.
2. Here the reference is to Maulana Nuru'd-Din Ja'far Badakhshi who had addressed A letter to his preceptor, Saiyid 'Ali, which is reproduced in Appendix B..
3. In the Letter the Maulana refers to Saiyid Ali as "Chaste bird" -see Appendix B.

Letter No. 16

Addressed to Maulana Muhammad Khawarazim

He alone is the Guide

I am lost in a profitless bargain,
How can you wake me up by pulling the chain of uproar?
Sometimes the sky entrusts me with this or that,
And keeps the span of my life in the dark.
From the fish to the moon (from earth to sky) all is secure in
my heart
Which is enlightened, but still my feet are mired,
(But alas my feet are still in the mud).
In my prayers I, the humble one, have in mind your pleasant
memories and sublime ideas.

O friend! The ultimate utility of the dignified positions in the ephemeral world, the gifts of the elevated terraces of the glorious Paradise, and the secret of omniscient ambitions lies in their permanence. Our souls can never live in peace and tranquillity even if all (our) ambitions get fulfilled. But it is really surprising that how can one ever live peacefully in the land of infidels or feel contented where the wicked flourish and are provided support! But, it is an established fact that man proposes and God disposes: His will ultimately prevails¹.

Verily, one who does not consider the company of godly people a boon falls into the society of bad people, and one who does not get peace and love in the company of the pious is punished through the hypocrisy of the impious. Nothing but His love and favour compelled me to tolerate patiently everything against my own wishes, and hence, in times of depression I totally rely upon the fragrance of His love and friendship. Such beautiful moments (of His love) quench my thirst even at times of utter adversity, and the effusion of perfection has encouraged me to make miseries my abode.

My body came into existence from nonexistence itself,
Then grief perpetually encompassed this mould.
Before I could ever be conscious of my own 'self',
It had become my life-partner, I do not know how!
The kindness of that love (Almighty) cast a shadow on me,
Which caused everything to vanish be it sweet or sour.

Peace be on those who follow the guidance.

1. Quran; 12:21 **"And Allah has full control over His affairs"**. The full verse has been quoted in Letter No. 1, note 3

Letter No. 17

Addressed to Sultan Qutbu'd-Din

In the name of Allah the Most Merciful and beneficent

Special prayers for the Sultan. May these be granted (to you) through the intercession of the Prophet (pbuh) and his children.

Every evil you know, I possess a thousand times,

How much I know about evil, none knows better about it than me.

My Friend! If constancy in religion (*din-dari*) is what the holy companions of the Prophet (pbuh) and their (immediate) successors possessed, and if to be a Muslim is to have the righteousness of the Prophet's (pbuh) followers of the first age then even a pagan and a fire-worshipper will feel ashamed of our sins. Even the Jews will not consider the wavering and weak belief of the present day Muslims worth anything.

If a Brahmin contemplates my condition

He too will show me the door.

My actions are such that I am not worthy of access to

An idol (not to talk of the Omnipresent God)

If the tempters lead the unbelievers towards evil, it is not surprising. What is surprising is that Muslims are running away from the true path in spite of God's warning¹ "What has seduced thee from thy Lord, the most Beneficent"². The non-believers are deceived because they run after their own low desires; but the believers who default in their duties (towards God) go astray (perhaps) in the hope that "Grace of God" will help and protect them (as Allah says) "surely thy Lord is full of forgiveness for mankind notwithstanding their iniquity".³

Though the kindness of the kind people gave us courage, it is virtually the result of God's succour that conceals the bad deeds and evil intentions of his impious servants under the garment of His Mercy and Forgiveness. In spite of their extreme faithlessness He persistently invites His servants towards benevolence and be-

Letter No. 17

Addressed to Sultan Qutbu'd-Din

In the name of Allah the Most Merciful and beneficent

Special prayers for the Sultan. May these be granted (to you) through the intercession of the Prophet (pbuh) and his children.

Every evil you know, I possess a thousand times,

How much I know about evil, none knows better about it than me.

My Friend! If constancy in religion (*din-dari*) is what the holy companions of the Prophet (pbuh) and their (immediate) successors possessed, and if to be a Muslim is to have the righteousness of the Prophet's (pbuh) followers of the first age then even a pagan and a fire-worshipper will feel ashamed of our sins. Even the Jews will not consider the wavering and weak belief of the present day Muslims worth anything.

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neficence.

O the Creator of the terrestrial and the celestial,
Those living in the visible world and in the invisible world;
Your benignity and generosity comprehends all excuses,
As you discard none for his sinful acts (if one repents).

Though we do not deserve even to come near 'You' as we are totally entangled in wickedness; impurity of heart, and contamination of 'self ', yet when the generous hands of Your Mercy have washed the sins of numerous sinners and saved multitudes from self-destruction and also from the torture of Hell. We too endeavour to attain salvation and Mercy, in spite of committing numerous sinful acts.

"May God guide us towards the right path"⁴, in accordance with the saying of the Prophet (pbuh) that, "Religion is prosperity".

Out of sheer love, I advise you that the worldly glamour is like a fast wind and the worldly favour is like an unfulfilled dream; he alone is wise who neither gets fascinated by dreams, nor feels proud of any notion but learns a lesson from the experiences of bygone people, believing firmly in the axiom that "one who does not learn the examples of others, himself becomes an example for others"

1. Saiyid 'Ali here refers to believers and this is clear in the sentence where reference is made to non-believers.
 2. Quran; 82:6 "O man, what beguiles thee from thy Lord, the Gracious?"
 3. Ibid; 13:6 "And they ask thee to hasten on the evil before the good, and indeed there have been exemplary punishment before them. And surely thy Lord is full of forgiveness for mankind notwithstanding their iniquity. And surely thy Lord is severe in requiting.
- What Saiyid 'Ali wants to convey here is that the sinner or one who

deviates from the right path will be given every chance to repent and amend.

- 4 Quran; 65:1; " O Prophet, when you divorce women, divorce them for their prescribed period, and calculate the period; and keep your duty to Allah, your Lord. Turn them not out of their houses-nor should they themselves go forth-unless they commit an open indescency. And these are the limits of Allah. And whoever goes beyond the limits of Allah, He indeed wrongs his soul. Thou knowest not that Allah may after that bring about an event."

Letter No. 18

In the name of Allah the Most Merciful and Beneficent

Allah ordains: "He said: My Lord! Thou hast bestowed Thy Grace on me,¹ increase it for Thou hast power over all things"²

Ever since the angels of destiny inscribed human pictures and shapes on every page of the 'Guarded Table', the treasurers of God's Court have been showering His blessings and mercy on all compassionate, sincere, and righteous souls. May God's boundless blessings be on every obedient servant of His for the sake of Prophet Muhammad (pbuh).

O friend! Be it known to you that God has set humanity on a limitless journey and a dangerous path. The majority of the people is unaware of the dangers of the journey and is unmindful of the required provisions for the journey and of the ways of salvation from its hazards. This journey has numerous stages, but the some and substance of these stages can be condensed into the following six stages, in order to achieve status and dignity in the Eternal World. The first is the genetic heritage that one gets from ones father and the second is mother's womb, the third this transitory world; the fourth, the grave; the fifth, the Day of Judgement and the sixth, Hell or Paradise, and these two are ever lasting as the Quran says "Abiding therein, so long as the heavens and the earth endure."³ However, in the first two stages one can't achieve anything as the process of human attainment begins from the third stage where man is tested by the criterion which in the Quranic words is "We will test you all in order to know who is striving and who is patient."⁴ Eternal bliss is to be acquired from this stage only as the world itself is a *ribat* (temporary lodging for travellers) on the path leading to the desert of the Doomsday, and you are given a respite in this world (*ribat*) for sometime so as to collect some provisions for your onward journey. During these days of respite you are blessed with some innate and apparent favours. However, in order to strengthen your covenant with Allah, He sent the books, the messengers and the prophets for your guidance and to warn you against the evil deeds and Hell, and to give

you glad tidings about good deeds and paradise. They taught you how to attain eternal bliss and ward off the fetters of punishment in the next world. If, on the other hand, you prefer to remain entangled in the pleasures of this transitory world, you are eternally doomed:

Sovereignty lies in tasting the truth,
 Not in grabbing the world by force and ill will.
 Everyone has been given his share in this world,
 But he alone is rich who attains the pleasures of the next world
 If you want to achieve the throne of prestige in the next world,
 Discard the worldly power and be with those who offer (true)
 prayer.
 If a hundred worlds are in your possession,
 Your property is what you earn for the next world;
 Whether you are a slave or a free man,
 Do not look at what you are not supposed to;⁵
 When in this world you don't make efforts to achieve success,
 Then how can you be among the faithful confidants
 On the Day of Judgement.⁶

O friend! There are many types of devotion through which one can achieve prosperity in the next world. But the essence of all form of devotion lies in two principles. The first is obedience to Allah and the second love of His creations. These are the qualities which a true believer should possess and these alone can enable one to achieve prosperity in the next world, "when wealth will not avail, nor progeny."⁷ These qualities constitute two wings which can help one to scale difficult heights in the Hereafter. The first is to obey the commands of God and the second is to practise righteousness and compassion which is key to success. The first of these two (principles) is related to bodily worship of God which is His due. This includes prayer, fasting, recitation of the Qur'an and command of virtue and prohibition of evil. The second is related to God's creation and this includes paying "poor-rate" (*zakat*), helping the poor, constructing inns, bridges and helping and patronizing the weak, the indigent, the orphans and the op-

pressed. However, the best of the first category is to offer prayer (bodily worship). But a true prayer can be offered only by people endowed with purity (*arbab-i-qalub*). Because the essence of prayer is to have a direct communion (*munajat*) with God. A true communion can be accomplished only by a true saint (*'arif*). The *qiyam* (standing erect) and a *qirat* (recitation of the Qur'an), *ruku* (bowing of head in humility and reverence), *sajud* (to prostrate in prayer), *tashahhud* (testifying the unity of God and the apostleship of Muhammad (pbuh)), *taslim* (benediction/salutation) and *takbir* (to say *Allah-u-Akbar*) are all outward manifestations of the pillars of prayer. The outward manifestations should bring a spiritual change and transformation so that one can attain the essence of the desired Truth (nearness to God).

O friend! Prayer is a goblet of bounty, the radiance of which illuminates the hearts of the special ones. It is the light of a true believer's heart. When he offers prayer it enlightens his heart and enables him to observe the Supreme light of the sphere of omnipotence in the mirror of the world (as Qur'an says) "We will soon show them Our signs in farthest regions and among their own people".⁸ He (a true believer) becomes capable of receiving warm welcome in the celestial world. He annihilates his self and is immersed in his Lord. This in fact is a true prayer. But one who is engrossed with the worldly pleasures and sensual desires, his prayer is nothing but a ritual. When such a person offers prayers he keeps standing and bows down as a matter of routine, and recites the *Sura Fatiha* (first chapter of the Qur'an), without being conscious of its meaning. In fact while performing the pre-requisites of the prayer, his thoughts are dominated by selfish desires.

O friend! One of the verses of *Sura Fatiha* is "Thee alone do we worship" and "unto Thee alone do we turn for aid",⁹ which means I worship no one but You alone and I seek help from no one else but from You alone. But if you are attached to the worldly pleasures and continue to obey the commands of Satan and at the same time recite this verses (of the Qur'an) it is nothing but a pretence and hypocrisy, which is not permitted by the *Shari'a* (and for such people Allah ordains), "and who is more unjust than one who forges a lie against Allah."¹⁰

After knowing these prerequisites (of true prayer) you must know that common people are not aware of the real essence of the prayer. If you want to enlighten yourself about the secrets of (true) prayer then listen carefully, a true prayer can be offered by the grace of God only by those who, when, they determine to pray, banish all thoughts and desires from their hearts except Him. When they wash their body, they in fact, wash all the ignoble habits of (their) human nature. When they face the *qibla*, they face the real *qibla* (Allah). When they raise their hands for *takbir* all falsehood departs from their hearts and their hearts are radiated by the sun of God's grace. While they say "in the name of God the most Gracious, the Dispenser of Grace" they travel in the celestial world. When they say "All praise is due to God alone",¹¹ boundless rewards and bounties are manifested to them. The vessel of their being drowns in the buffeting waves of the sea of "Oneness" and the meaning of "Master of the Day of Judgement" becomes evident to them as they gird up their loins in devotion and worship. When they say: "Thee alone do we worship; and unto Thee alone do we turn for aid",¹² the sun—the wealth of those who have been consumed (burnt) by the fire of separation—rises (on them) and they strive to attain the "Higher Station" (in the realm of spiritually). When they recite "Guide us to the straight way...¹³ (and) not of those who have been condemned; nor of those who go astray"¹⁴ becomes their constant prayer and in the world of spirits they drink the wine of *al-ast*¹⁵ and they enjoy the company of the intimate ones of the world of spirit.

O dear friend! ¹⁶ I do not know whether or not you have understood the essence of what I have stated (above), but (be it known to you) if you offer true prayer once in a lifetime you will earn boundless rewards and bounties (in the next world):

But theses are the virtues of the conscious travellers of the path,

But you, in love with ease and luxury, cannot aspire for it.

You are not able to free yourself from (worldly) desires,

Nor can you ignore the colourful scent of this false world.

If you wash off your sins with the water of repentance,

You can remove all the filth from you heart.

If you step out of the trap of sensual desires,

Then alone you can enter the sanctuary of God's grace.

O friend! When you know that you and people like you cannot perform the first kind of devotion (physical worship) the way it ought to be offered, you must consider yourself fortunate that you have been provided means to offer the second kind of devotion- to be kind, just and generous to His servants. You must also know that there are many ways to seek nearness to God and it depends on an individual (keeping in view his position) how he will achieve it. But a ruler can obtain favour of Allah (Divine blessing) only if he is just and compassionate (to his subjects) According to the saying of the Prophet (pbuh) on the Day of Judgement, the first thing people will be asked about will be their prayers. But the first thing the rulers will be asked about justice and their benevolent actions.

O friend! Every favour that you confer upon the servants of God, with your hands or tongue, is an everlasting treasure. To-day you have the means to procure this everlasting treasure; use these means so that you can be among the blessed ones on the day of helplessness (the Day of Judgement).

O friend! The matters concerning this world are easy and insignificant but those related to the Hereafter are very hard and difficult and beyond the comprehension of common people. According to one of the sayings of the Prophet (pbuh), on Doomsday the sky will burst with His fear; the mountains will vanish like a mirage; the angels will descend in rows from the heaven to encompass the people; the sun will be just a mile away from the earth, and with its scorching heat people will painfully perspire. Hell will be burning because of the Divine wrath and all the prophets and saints will be so amazed and overwhelmed (*madhush*) that even Prophet Abraham will forget his dear son, Ismail. When this will be the plight of great prophets, what about the common people? The plight of the rulers and kings will be still worse. On the Day of Judgement every individual will be asked about his own deeds but a ruler (in addition to his own actions) will be

questioned about the condition of all his subjects. If you expect to be pardoned and forgiven on that Day, treat your subjects with justice and kindness. Be like a son to the old; brother to the young; father to the children; helpful to the oppressed; hard to the cruel; compassionate to the wicked who repent. Be trustworthy, true to promise, patient in misfortune, honest and sincere in deeds and affable in spite of possessing authority. A king is a guardian and trustee of God's treasures. It is, therefore, obligatory on your part not to spend God's treasure on personal desires and diabolic pursuits. Whatever you take out of it, take it legally and spend it on the deserving so that you are not in torment on the Day of Judgement.

Dear friend!. It is incumbent on you to look into the affairs of Muslims personally. Do not pass on to others what has been entrusted to you. Be compassionate and kindly in governance, talk softly to the weak and command your subjects to do what is lawful and ask them to refrain from what is forbidden.

As you appoint a person to collect the taxes from every village, likewise you should appoint someone who can guide the people in religious matters and teach them about Islam mad *iman* (faith) and establish congregational prayers and dispel darkness, ignorance and innovative practices from the Muslims. In matters of religion do not consider anything frivolous as frivolity will render a deed inconsequential. Enforce the laws of religion strictly and take strong measure for their implementation so that truth and righteousness prevail everywhere. If anybody disobeys the religious laws, he should be punished. You should not get swayed by relationship, friendship and eminence (of the offender). You should ensure that the wrong doers are punished severely. However, if you have any personal animosity towards someone, desist from taking any revenge.

Never mix obedience to God with your personal likes and dislikes. If at times unjust or ungodly words and deeds emanate from you, ensure that these do not become public. You must repent immediately (for your omissions) and return to the obedience of God, so that your register of deeds does not get blackened.

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You must remember God constantly and secretly and try to perform everyday such deeds as will be based on truth and justice. This is the best way to remove darkness from your heart.

Just as you expect chastity in your own family do behave likewise with all Muslims and never commit any breach of trust in this regard. When you ask anyone to do any good, do it first yourself because people always look at the deeds, and not at the word, of the advisor for example is better than precept.

O friend! Never eat any forbidden thing; never do anything unlawful, never deprive the weak (of their due) which will in fact result in your own privation. Let it be known to you that every hope is followed by despair, every facility by scarcity, and every joy by sorrow. Hence, do not be extravagant when you have plenty, and do not be thrifty as far as your requirements are concerned. When you have plenty, help the poor and the needy, God will surely compensate you. O friend, dignity lies in piety and one who is more pious is more dignified in the eyes of God. O friend, if even a single soul in your kingdom is hungry, naked or oppressed and if you are aware of it and do not pay heed towards him you won't find any place amongst the pious and God fearing.

O friend! Money is spent according to ones income. The way it comes, it goes out the same way; if it is earned unlawfully, it gets spent on iniquitous things. If wealth is accumulated through unlawful means, it gets wasted on such acts as earn nothing but disgrace in this world as well as in the Hereafter (impure means result in impure ends). On the other hand, if it is earned by lawful means, it will mostly be spent on such deeds as would attract fame and good fortune here and in the next world.

O friend! Be it known to you that if you treat one with affection and goodness, do not treat another with disaffection (be just to all), because it is better not to do good to others than harm and treat them with hatred.

O friend! The Prophet (pbuh) has said: "When the angels of destiny select anyone for Paradise, they fill his heart with compassion and make things easy for him and make obedience to God

a pleasure for him. But, when they choose anyone for hell, they deprive his heart of kindness, make obedience to God difficult for him and he seeks pleasure in sin and disobedience." Accordingly, concentrate on your own self and determine your position through introspection. If you find that you are not on the right track, then take necessary remedial measures (to improve yourself).

O friend! Be thankful (to God) in whatever comes your way because gratefulness increases comfort and blessings. If you cannot be thankful, then be pleased with the will of God, as submission to the will of God will lead you to prosperity, freedom and contentment. But if you cannot be pleased (with the will of God) then at least be patient because impatience leads to nothing but Hell.

May Allah save us from painful torture, deliver us from the deceit of 'self' and '*Satan*', and take us out of the chaotic wilderness and darkness of ignorance with His own beneficence. Verily God is always very near and grants our prayers. All praise be to Allah, the Cherisher and Sustainer of the worlds.

Peace be on those who follow the 'Right Path'.

References:

1. As per the manuscript No "C" the letter has been addressed by Saiyid 'Ali to Shaikh Muhammad Shah son of Sultan Khan. From the contents of the letter it seems that the addressee was very close to the Saiyid. According to Dr.Riyaz he was the ruler of Badakhshan and Balkh-op.cit.,p.121.
2. Qur'an: 28:17 "He said, O my Lord! For that thou hast bestowed the grace on me, never shall I be a help to those who sin."
3. Ibid: 2:20 "The lightning all but snatches away their sight: every time the light (helps) them, they walk therein, and when the darkness grows on them. They stand still. And if Allah willed he could take away their faculty of hearing and seeing; For Allah hath power over all things.
4. Ibid; 11:107 "Abiding therein so long as the heavens and the earth en-

dure, except as thy Lord please. Surely thy Lord is Doer and what He intends."

5. Ibid; 47:31 **"We shall try you, till We know those among you who strive hard and the fast, and manifest your ones.**
6. What the Saiyid wants to convey is that whatever one's position, one should not be after the forbidden things.
7. The MS.E has in addition the following verses also.
 - a. The food that is served to the pure is not given to those who have been newly initiated.
 - b. When life has been given even for a while, you must spend it in devotion and worship.
 - c. You have been shackled by this world to the extent that you do not care for God.
 - d. How can you realize God when you are still engrossed in your own self.
 - e. The only way out is to destroy your ego and give up ephemeral pleasure.
 - f. A (pious) man is one who traverses the way and sacrifices his life at the threshold of his Beloved.
 - g. Men spend years in expectation and waiting to look for a friend from amongst the hundred thousand.
 - h. It is not easy to tread on His path, one has to strive hard and perish in His way.
8. Quran; 26:88 **"the day when wealth not avail, nor sons".**
9. Ibid; 41:53 **"We will soon show them Our signs in farthest regions and among their own people, until it is quite clear to them that it is the Truth. Is it not enough that thy Lord is a Witness over all things?**
10. Quran; 1:4,6
11. Quran; 61:7 **"And who is more unjust than he who forges a lie against Allah and he is invited to Islam And Allah guides not the unjust people"**
12. Ibid; 1:1 **Praise be to Allah, the Lord of the worlds.**
13. Ibid; 1:4, **Thee do we serve and Thee do we beseech for help.**
14. Ibid; 1:5-6 **Guide us on the right path. The path of those upon whom Thou hast bestowed favour.**
15. Ibid; 1:7, **Not those upon whom wrath is brought down, nor those who go astray.**
16. Al-ast literally means "Am I not (viz. your Lord)" and has reference to the Qur'anic verse 7:72 **"And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves; Am I not your Lord? They said: yes we bear witness. Lest you should say on the Day of Resurrection we were unaware of this."**
17. The following passage is found only in MS. "E".

Similarly, fasting does not mean to close your mouth from taking bread and water from dawn to dusk and keep it (mouth) open to talk ill of those who are absent and indulge in falsehood. Besides, thinking of only what to eat at the end of the fast, and carry delicious dishes of various kinds to the impure and eat like a beast and fall into deep slumber while one's poor neighbour cannot sleep due to hunger. Such fasting will not yield any profit except laxity and weariness and will earn one nothing but shame and regret on the Day of Resurrection. Fasting, in essence, is to be bereft of all desire from the beginning of the day till the evening. The fast should not be broken till one is endowed with the reward promised by the Lord "Fasting is for Me and it is only I who can reward for it".

But the essence of fasting can be understood only by men with enlightened hearts and those endowed with inner glory and charm. Secondly, the recitation of the Qur'an is the best (form) of all prayers; one of the verses (of the Qur'an) reads: "Had we sent down this Qur'an on a mountain, thou wouldst certainly have seen it falling down, splitting because of the fear of Allah. And we set forth these parables to men so that they may reflect" (59:21). Humility and fear of God is attained only after years of recitation of the Qur'an. Recitation of the Qur'an does not mean to open your mouth in uttering sounds and letters with the movement of tongue and sing it in melody and having the word of God on one's lips while (at the same time) making the heart a seat of temptation induced by the devil, and pride and gloating and exulting in being the bearer of the Qur'an. The bearer of the Qur'an is one who follows all the commands and prohibitions contained in it.

The essence of the recitation of the Qur'an is that one cleanses one's self of all the impurities, and observes all the commandments of the Qur'an in letter and spirit. It is only then that the divine secrets are unfolded to one. In fact the bearer of the Qur'an becomes unmindful of all that exists except God, the everlasting ultimate Reality (As the Qur'an declares): "Everything in creation passes away. And there endures for ever the person of thy Lord. The Lord of glory and honour" and "Whatever is on earth will perish and the Face of your Lord full of Majesty and Honour will

remain for ever “. (55:26:27)

O friend! If you prayer regularly, observe fasting and recite the Qur'an in true spirit you have realized the goal for which you have been created and you are to be congratulated. Further you must not only observe bodily worship but spend your wealth in the way of God with all sincerity and without making a show of it. Such actions will surely bring one boundless rewards. Therefore, you must do your utmost to sow the seeds of benevolence in the soil of sincerity (with all sincerely), so that on the Day of Judgement (as the Qur'an declares) *The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing”* (2:261). The fruit of such actions will “last as long as the sky and earth are there”. (Qur'an 11:108)

Appendix A

Prayers of Shaikh Sultan.

O my Creator! Though I am ashamed of my bad deeds,
I still have hope in Your Divine Mercy.

O Creator! My weakness and helplessness cannot face Your
wrath. The burning sensation of my broken heart cannot get healed
without the breeze of Your Kindness. I do not perform righteous
deeds which could enable me to come near You.

This dustbin is not the store of peace,
This bone has no marrow of fidelity.
One who eats it, his mouth is shut(hurt)
His tongue feels a burning pain.
There were people even before us (but they)
Never felt satisfied with the desire for power.
But they failed to achieve the real desire (obedience to Allah)
Even you are a monarch make resolution to achieve the real
desire (Blessings of Allah)
So that you acquire the provisions for the ultimate journey.
Before you leave this world do some good deeds,
So that you acquire provisions for the last journey.
The centre of the circle is religion and nothing else
It alone is the provision for the journey (Hereafter).

Appendix B

The letter was addressed by Maulana Nuru'd-Din Ja'far Badakhshi to Saiyid Ali Hamadani¹

O, the people of the house of kindness and chastity, peace be upon you!

My greeting and respects to you.

Verily, a chaste and pure bird² from Divinity alighted on us but due to our ignorance and being overpowered by the worldly desires we failed to recognise the worth of the bird which made it fly away from us. Since we failed to understand where it had gone, we asked various travellers about him, and the most experienced and knowing (who knew that the bird had come to reform the earthly dwellers) said that the 'bird' had gone to the city where exists a fabulous spring containing the water of immortality (Mecca). We repented and felt sorry for our negligence caused mainly by blinding ignorance. Since then we have ever been writing to his exalted person, requesting him to return to us; he is verily the most kind.

(The applicant's name is *faqir*³ Ja'far).

1. See Letter No. 15 Supra for the reply of Saiyid Ali to this Letter.
2. This is reference to Saiyid Ali;
3. Humble.

LETTERS OF
MIR SAIYID ALI
HAMADANI

A.Q. Rafiqi



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*Mir Saiyid
Ali Hamadani*

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A.Q. Rafiqi